

**What Changed  
in the Church 1852  
Compilation**

**Elsie Kwiram**

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# Dedication

"This book is dedicated to the enduring memory of Ben Kwiram (my late husband). A man whose unwavering support and boundless love shaped not only my life but also the essence of this literary endeavor. His presence, though physically absent, remains a constant source of inspiration and strength.

To Rhona and Bernie, the compassionate daughter and supportive son, your unwavering love and encouragement have been the cornerstones upon which this book stands. Through every challenge and triumph, you've been the steady heartbeat of the family, and your influence resonates within these pages.

May this dedication serve as a testament to the incredible support and love that has surrounded me throughout my journey. In honoring the past and embracing the present, may the legacy of family, warmth, and shared moments continue to flourish beyond the confines of these written words. Your presence is acknowledged and celebrated."

Elsie Kwiram

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Understanding of the Seventh-day Adventist Church as  
“God’s last-day church.”

## #1- John Harvey Kellogg Story 1852-1882

Background:

To better understand the issue, we must look at the story of John Harvey Kellogg, born on February 26, 1852. He was one of the unique men of the late 19th and early 20th centuries.

The family moved to Battle Creek when John was four years of age, and he found himself in a Seventh-day Adventist environment. His father established a small store and a broom factory and prepared to rear his growing family. John possessed a strong will and determination.

He became a voracious reader and learned to play the organ, piano, and violin. At age 11, a remark made by his father for young John to become self-sustaining challenged the boy’s independent spirit. He proposed he would pay for room and board and buy his own clothes if his father would pay him for

the work he did, which he would do in his father's broom factory.

A year later, in 1865, James White invited the 12-year-old boy to learn the printing trade at the Review & Herald Press. Here, he received his first full exposure to the health principles he spent his life promoting. John lived for months in the home of James & Ellen White. Becoming almost another son to them, helping Pastor White with his writing and editorial work. James White confided to him that Ellen White had been shown that he was to fill a definite place in God's service. The thought humbled John, and his serious mind looked expectantly at the future.

At 16 years of age, he taught school, instructing 40 people from first grade through some high school subjects. For the next several years, he could complete his own schooling, working occasionally at the R & H and selling brooms from his father's shop. The Whites helped support him through his medical training, and on February 25th, 1875, at the age of 23, he received his M.D. Diploma.

He dedicated several weeks to meticulously searching through the databases of the Free Medical Libraries. He searched for evidence to support the health theories he was already promoting in the columns of the



Health Reformer. John also took private lessons in electrotherapeutics and the use of electricity as a medical therapy. Travelling to visit leading medical institutions to observe new medical apparatus and improved medical and surgical procedures, water cures, and even assisting in surgery.

He aimed to prevent sickness instead of curing it, believing that following nature's laws of health was a moral obligation. It was essential to the maintenance of mental and moral, as well as physical health.

In 1877, he became a chief physician of the Battle Creek Sanitarium in Michigan. Using holistic methods focusing particularly on nutrition, enemas and exercise. Kellogg was a supporter of vegetarianism and is famous for creating the breakfast cereal called Cornflakes together with his brother Will Keith Kellogg.

He began a Nursing School of Hygiene for Medical Missionaries, a school of Health and Home Economics, recruiting superior faculty members. He helped create the American Health and Temperance Association in 1870. In the 1880s, John Harvey Kellogg gained complete control over the Sanitarium.

Not wanting to be a surgeon as a young boy, John Harvey performed some of the most skillful surgeries in the 22,000 operations during his lifetime, the last when he was 88 years of age. He followed the practice of assembling his surgical team for prayer before they began the operations. He also performed from one-third to one-half of his operations on charity patients to whom he made no charge. He invented many health foods, exercise machines, a vibrating chair, an electric light cabinet bath, a snoring device, an electrically heated blanket, and more. He didn't want to make money from them. He was a man of many varied talents.

A member of the Seventh-day Adventist Church, Kellogg frequently held a prominent role as a speaker at church meetings. He promoted a practical, common-sense religion.

Many famous people were given special attention and treated by Kellogg through his public relations abilities. He lectured throughout the US before large audiences. He claimed that it was the principles the Lord had given us, which he found so sound, so successful, as the source of his success. His nearly 50 books, magazines and leaflets were marketed in many countries by the thousands.

Through the years, Ellen White kindly but persistently counselled John Harvey to beware of the dangers of ambition and the tendency to take too much personal credit for his successes. The doctor candidly admitted that he sometimes struggled to remember the virtues of humility.

One of Kellogg's lifelong traits was a tendency to assume complete control over any activity he was associated with. Kellogg's inclination to complete personal control of his various enterprises persisted until the end of his life. Because of his urge to dominate, the doctor had difficulty accepting constructive criticism. He found it extremely difficult to admit a mistake or to apologize for something he had done or said.

With those who disagreed with him, he became suspicious and accused them of undercutting his program. Patience was a virtue the five-foot-four inches Dr. Kellogg never claimed to possess. Dr. Kellogg was a great leader who showed versatility, vision, and kindness toward the poor and disadvantaged despite some flaws in his personality. His opponents also recognized his abilities.

1879 - John H. Kellogg married Ella Ervilla Eaton (1853-1920) of Alfred Center, New York. Ella Ervilla Eaton, a lifelong Seventh Day Baptist, had graduated from Alfred University in 1872 and completed her M.A. Degree in 1885. Abram Herbert Lewis (1836-1908), also a Seventh-Day Baptist, was once Mrs. Kellogg's pastor and very influential at Alfred University, where she got her degree.

A. H. Lewis served as chairman of the Church History and Homiletics Department from 1868 to 1892 and was prominent in Seventh-Day Baptist circles. In the early 1850s, Lewis was influenced by a brilliant skeptic and spiritualist physician who became a 'medium... Lewis went through a period of doubt as he began questioning his faith in the Bible and Orthodox Christianity. Lewis's paper, the Sabbath Recorder, came regularly to the Kellogg home. It was steeped in pantheism.

“WHEREAS, the impression has gone out from some unknown cause that J. H. Kellogg, M.D., holds infidel sentiments, which do him a great injustice and also endangers his influence as physician-in-chief of the Sanitarium; therefore:

RESOLVED! In our opinion, justice to the doctor, at the Annual Session of the General

Conference of Seventh-day Adventists on the 4th of October, the following action and the Institute under his medical charge demand that he should have the privilege of making his sentiments known and that he be invited to address those assembled on this ground, upon the harmony of science and the Sacred Scriptures." This resolution was unanimously adopted, after which the Conference adjourned to the chair's call.

Note! In accordance with the foregoing resolution, Dr. Kellogg gave, before a large audience, October 6, 1878, an able address on the harmony of science and the Bible, for which the congregation tendered him a vote of thanks."

127--GCS 63-88

The Theosophy Society began in the United States in 1875, and Kellogg was thinking in theosophical categories before 1881. Ellen White linked Kellogg's teaching with theosophy. This link is found in a warning written concerning the teachings of pantheism taught to students at Battle Creek Medical College: 1881 Elder James White, having carried a heavy load of responsibilities in Battle Creek, Michigan, died at the early age of 60 in 1881, leaving Ellen White to continue her work alone.

## Regarding the Sanitarium 1885.

With almost one thousand on its staff, it was “absorbing talent and means that belong to other lines of work, and the effort in lines more directly spiritual has been neglected.” 6T p290.

Sister White counselled him, “I have been repeatedly shown that it is not wise to erect mammoth institutions. It is not by the largeness of an institution that the greatest work for souls is to be accomplished. A mammoth sanitarium requires many workers. And where so many are brought together, it is exceedingly difficult to maintain a high standard of spirituality. In a large institution, it often happens that responsible places are filled by workers who are not spiritual-minded and who do not exercise wisdom in dealing with those who, if wisely treated, would be awakened, convicted, and converted.” (CH 239.1).

Not one-quarter of the work has been done in opening the Scriptures to the sick that might have been done, and that would have been done, in our sanitariums, if the workers had themselves received thorough instruction in religious lines.” (CH 239.2)

Sadly, Dr. Kellogg rejected the counsel of the Lord. He was intent on building Battle Creek

up on a grand scale and deeply involved in “searching for advanced scientific ideas,” not in the realm of physiology, but in theology. Special Testimonies B No 7, p62.

## John Harvey Kellogg #1 1888 - 1894

E. J. Waggoner: (1855 - 1916)

Note: At the 1888 General Conference Session, A. T. Jones and E. J. Waggoner presented a series of presentations on Christ and His righteousness. Ellen White wrote:

“The Lord, in His great mercy, sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the entire world.” (Ellen White, 1888 Materials, page 1336).

Shortly after 1888, E. J. Waggoner took the notes from his presentations and printed them as a book entitled Christ and His Righteousness.

Ellen White wrote of these presentations: “That which has been presented harmonizes perfectly with the light which God has been pleased to give me during all the years of my experience.” (Ellen White, 1888 Materials, page 164) Many of the following quotations are taken from this book.

## Alpha #2 - Kellogg - 1895 - 1902

The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith.

Many letters of warning were written by Ellen White to Dr. Kellogg, telling him that the ideas being put forward did not harmonize with the light God had given her concerning the doctrine of God and of Christ and various other things that he was doing. One was adding building to building in one place, which was "not after God's order," instead of spreading into different areas with many smaller treatment centers. (8 T 146.) July 1895.

In 1895, A.H. Lewis went to Battle Creek and stayed in the Kellogg home. Being a pantheist, he shared his ideas with Dr. Kellogg. Two years later, he presented a series of lectures at the ministerial institute that preceded the General

Conference held that year in Lincoln, Nebraska. He drew heavily upon the writings of Ellen White in an attempt to use them to establish his philosophy of the East within Adventism. General Conference Bulletin, 1897.

Because Dr. Kellogg ignored the counsel after many warnings in February 1902, the



Battle Creek Sanitarium burned to the ground “as a judgment of God.” 8 Testimonies p102.

Brother A. G. Daniells suggested Dr. Kellogg write a simple book on physiology and health care to help defray the costs of rebuilding the Sanitarium. But he was warned not to include his teachings on the personality of God. ‘Keepers of the Flame.’ No.6. ‘The Lesser Light’ video. Dr. Alan Lindsay, video by Adventist Media, Australia.

Dr. Kellogg wrote a 568-page book called The Living Temple. Which, instead of being a simple book on physiology and health care, was filled with the false theological ideas of the Godhead. I bid. (Dr. Kellogg had already written 50 books before this one).

Despite the reproofs from God's prophet, Kellogg was determined to print his book the way he wrote it. So, he gave the Review and Herald Publishing Company a printing order, which they accepted. God Himself interfered after the printing patterns were finished and the book was ready to be printed.

## The Publishing House Fire.

It was Tuesday, December 30, 1902, a quiet winter evening in Battle Creek. No snow was on the ground. Most of the three hundred

employees of the Review and Herald publishing house had left their machines and editorial offices for the day. A few workers had come in for the night shift. Elder Daniells, the newly elected leader of the General Conference, was still in his office on the second floor of the West Building, just across North Washington Street. A little after six o'clock, Elder I. H. Evans, president and general manager of the Review and Herald Publishing Company, and Elder E. R. Palmer had met with him to look over some new tracts in preparation. At 7:20, Palmer left, and Daniells and Evans were chatting. It had been a good year for the Review and Herald - one of the most prosperous. There were bright prospects for a busy 1903.

The Tabernacle bell rang, summoning the faithful to a prayer meeting. Then the electric lights went out; Daniells stepped over to the window and saw flames coming from the publishing house.

A few minutes before, everything had been normal in the big building. The night watchman had just made his rounds through the engine room. Then, the few employees that were still at work detected the smell of smoke. Immediately, the lights throughout the plant went out, leaving everything in total darkness. The dense, oily smoke that filled the building with incredible speed

forced everyone to leave hastily. Even now, some found the stairways cut off and took to the fire escapes. All the workers got out, but one just barely made it. The Publishing House, on December 31, 1902, caught fire and burned to the ground. This did not happen unexpectedly but was mentioned by the prophet of the Lord more than one year before. The sword of fire had fallen, and all knew that God had spoken. (Testimonies vol. 8, 91).

Ellen White reached for her pen and, somewhat in agony, noted:

“I would speak words of wisdom at this time, but what can I say?

We are afflicted with those whose life interests are bound up in this institution. Let us pray that this calamity shall work together for good to those who must deeply feel it. We can indeed weep with those who weep.” (Manuscript).

Despite all this, Kellogg was unprepared to change his mind and stubbornly went to another publishing house to get his book printed. He then ensured that his book was widely circulated among Adventists and non-Adventists. So, the pantheistic tares grew and became a danger for the whole work. E.G.W. In the Paulson Collection, 71.

## Kellogg Apostasy - #3 - 1903

When the book was completed, all agreed that the portions of the book *The Living Temple*, which was the name he called his book, Kellogg, attempted to introduce his spiritualistic pantheistic concepts about God into the church and the world.

A General Conference committee was set up to review the book. Still, after seeing its philosophical teachings on the personality of God, which he had been warned not to do, the leaders rejected the book.

He then offered to remove his teachings, but the book was so riddled with them that the leadership could not agree that would be possible, and a rift took place between the medical work and the ministry, which was never healed.

Sister White had asked that the book be revised, and before hearing Dr. Kellogg's comment that the revision had been done, she stated, "It will be said that 'Living Temple' has been revised, but the Lord has shown me that the writer has not changed."

1 Selected Messages p 199.

Dr. Kellogg then placed a personal order with the Review & Herald to print it. They agreed, but the Publishing House was destroyed in December, and the plates were burned to cinders.

## After the Publishing House Fire.

Dr. Kellogg was warned not to continue with the book, so he took the manuscript to an outside commercial publisher and, on his own, placed an order for 3000 copies on his own. These were printed, and the circulation began, as did the building of another Sanitarium, larger and grander than the first one. (1903).

'The Living Temple' began circulating among Adventists, and many saw its sentiments as a 'new light' on the personality of God and the Holy Spirit.

E. J. Waggoner: (1855 - 1916)

Note: At the 1888 General Conference Session, A. T. Jones and E. J. Waggoner gave presentations; Ellen White presented a series of presentations on Christ and His righteousness. Ellen White wrote:

"He [Christ] represented God not as an essence that pervaded nature, but as a God with a personality. Christ was the express image of His Father's person. He came to our world to restore in man God's moral image, so that man, although fallen, might through obedience to God's commandments become and tamped with the divine image and character-adorned with the beauty of divine loveliness." (MS 24, 1891), (7BC 921.9).

Despite his later difficulties, Dr. Waggoner was used by God for a time. Ellen G. White

wrote in 1892. "It is quite possible that Elder Jones and Waggoner may be overtaken by the enemy, but if they should be, this would not prove that they had no message from God." The seventeenth chapter of John speaks plainly regarding the personality of God and Christ and their relation to each other. "Father, the hour is come," Christ said: "glorify thy Son, that thy Son also may glorify thee." (John 17:23, 3, 5-11 quoted.) Here are personality and individuality (MS 124, 1903). (5BC 1145.10).

### CC Alpha #3 Kellogg 1903

A 568-PAGE BOOK ISSUED IN 1903 by DR. J. H. KELLOGG, in which PANTHEISTIC PHILOSOPHIES, called the Living Temple, was promulgated.

What did Ellen White have to say in 1903?

"The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since, I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day, we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be seen as

the Rock of Ages. It has been guiding me ever since it was given." (GCB, April 6, 1903, par. 35).

"The instruction that was given in the early days of the message is to be held as safe instruction to follow in these closing days. Soon, every possible effort will be made to discount and pervert the truth of the testimonies of God's Spirit. We must have in readiness the clear, straight messages that, since 1846, have been coming to God's people. Some will yield their faith and deny the truth of the messages, pointing to them as falsehoods." Letter 75, 1903.

Sister White received a copy of 'The Living Temple,' but knowing it did not bear the "endorsement of God," placed it on her bookshelf unread. (Ibid p202.)

"Finally, my son said to me, "Mother, you ought to read at least some parts of the book so that you may see whether they are in harmony with the light God has given you." He sat beside me, and together, we read the preface, most of the first chapter, and also paragraphs in other chapters. As I read, I recognized the sentiments against which I had been bidden to speak in warning during the early days of my public labors. When I first left the State of Maine, it was to go through Vermont and Massachusetts to

bear a testimony against these sentiments. "Living Temple" contains the alpha of these theories. I knew that the omega would follow in a little while, and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the presence and personality of God. The statements made in "Living Temple" regarding this point are incorrect. The scripture used to substantiate the doctrine set forth is misapplied." Special Testimonies series b No. 2 - 53.2. (1SM 203.2)

Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights, I slept but little. I seemed to be bowed down as a cart beneath

sheaves. One night, a scene was presented before me. A vessel was upon the waters in a heavy fog. Suddenly, the lookout cried, "Iceberg just ahead!" There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, "Meet it!" There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg.



With a crash, she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The force of the collision violently shook the passengers, but no lives were lost. The vessel was injured but not beyond repair. She rebounded from the contact, trembling from stem to stern like a living creature. Then she moved forward on her way. Well, I knew the meaning of this representation. I had my orders. Like a voice from our Captain, I had heard the words, "Meet it!" I knew my duty and that there was no moment to lose. The time for decided action had come. I must, without delay, obey the command. "Meet it!" Special Testimonies series b No. 2 - 55-56.

## Alpha; Kellogg's Issue; Letters.

In a letter that Dr. John Harvey Kellogg wrote to G. I. Butler on October 28th, 1903, which is found in Living Temple, "the whole thing may be simmered down to this question: 'Is the Holy Ghost a Person?' You say, No. concerning The Living Temple," he wrote. "As far as I can fathom, the difficulty."

I had supposed the Bible said this because the personal pronoun "he" is used in speaking of the Holy Ghost. Sister White uses the pronoun he and has said in as

many words as possible that the Holy Ghost is the third person of the Godhead. How the Holy Ghost can be the third person and not be a person at all is difficult for me to see.” (This was the issue)

G.I. Butler and many of our other pioneers, including Ellen White, had heavily rebuked Kellogg regarding his understanding of who God was. As we can clearly see from the above statement, Dr. Kellogg was misunderstanding the use of the words “third person” by Ellen White. Ellen White did not understand a person or personality to have the same meaning as a Being. She referred to God and Jesus Christ as Beings. She never once referred to the Holy Spirit as a Being.

The purpose of this writing is to show that exactly the same thing has happened today. Elder Butler, as well as others, were concerned about Dr. Kellogg’s understanding of who God is and his belief in a separate divine being. To Dr. Kellogg, she said, “You are not definitely clear on the personality of God, which is everything to us as a people. You have virtually destroyed the Lord God Himself.” (Letter 300 1903.)

The Early Elmshaven Years. Vol. 5. 1900-1905 by Arthur L. White 1941. (Sister White said “not definitely” instead of “definitely

not"). Some were in favor of giving the book wide circulation. "It contains the very sentiments that Sister White has been teaching," they said. The prophet was "struck right to the heart" upon hearing this. She lamented, "I felt heartbroken, for I knew that this representation of the matter was not true." (Ibid p203).

"Elder Daniells dared not call for a vote because of the tension. The church was facing a crisis, but what to do?" Ibid.

### The Issue in 1903 - Kellogg's book "Living Temple."

"We need not the mysticism that is in this book. Those who entertain these sophistries will soon find themselves in a position where the enemy can talk with them and lead them away from God.

It is represented to me that the writer of this book is on a false track. He has lost sight of the distinguishing truths for this time.

He knows not where his steps are tending. The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error." (RH, Ellen G. White, Letter 211, October 22, 1903, par. 2)

## John Harvey Kellogg, 1903.

"I would not dare to speak of God as you, Dr. J. H. Kellogg, have spoken of Him. He is high and lifted, and His glory fills the heavens. The voice of the Lord is mighty; it shaketh the cedars of Lebanon. The Lord is in His Holy temple; let all the earth keep silence before Him." (4MR 58.3) 1903.

"My brother, when you are tempted to speak of God, where He is, or what He is, remember that on this point, silence is eloquence. Take your shoes off your feet, for the ground on which you are placing your careless, unsanctified feet is holy ground." (4MR 58.4) 1903.

"I am instructed to say that there is nothing in the Word of God to substantiate your spiritualistic theories. Will you not renounce these theories at once and forever? Your mind has been dwelling upon them for a long time, but they have had no sanctifying, refining, ennobling influence upon your life. The Lord has no use for these theories and would not have His people vindicate or propagate them." (4MR 58.5, 1903)

"The Father, the omniscient One, created the world through Christ Jesus. Christ is the light of the world, the way to eternal life. He,

the anointed One, God gave to make an atonement for the sins of the world. You need to understand that unless you believe in that atonement and know that you are bought with the price of the blood of God's only begotten Son, you will be bound up with the wicked one. If you continue to cherish the theories you have been cherishing, you will be left to become the sport of Satan's temptations. He is playing the game of life for your soul. Remain for a little longer linked up with him, and be assured that you will lose your soul." (4MR 59.1) 1903.

"You have followed the enemy step by step, striving to look into mysteries too high and holy for your comprehension. Then, in your teaching, the Holy One has been brought down to man's scientific, spiritualistic ideas. You have been walking on crooked paths. You have lost the moral image of God. But there is hope for you. You may still turn your feet into the right path." (4MR 59.2) 1903.

"I have hesitated and delayed about the sending out of that which the Spirit of the Lord has impelled me to write. I did not want to be compelled to present the satanic influence of these sophistries. But unless there is a decided change in yourself and your associates, I shall have to do this. To save others from following the path that you have been following, I shall have to obey the

command given me by God, "Meet it! Meet it!" This is the only thing that I can do." (4MR 59.3) 1903.

"I am required by God to bear testimony against Living Temple decidedly. Whatever your associates may say concerning this book, I take the position now and ever the platform that has withstood test and trial. We shall hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only foundation. They have made us what we are." (4MR 59.5) 1903.

"These new, fanciful theories are fascinating and misleading. They endanger the eternal interests of the soul. The Scriptures do not sustain them. Clothed with the Christian armor, shod with the preparation of the gospel of peace, we shall stand firm against these misleading theories. You may turn and wrest the word of God to your own destruction, but I entreat you not to do this." (4MR 60.1) 1903.

Heaven is not a vapor. It is a place. Christ has gone to prepare mansions for those who love Him, those who, in obedience to His commands, come out of the world and are separate. The principles of heaven must be brought into our experience so that we may be distinguished from the world. There must be a marked contrast between us and the

world, for we are God's denominated people. (4MR 60.2) 1903.

"I beseech you by the mercy of God to be on your guard. To you and to other ministers and teachers, the Lord says, "Examine yourselves, whether ye be in the faith." The world is full of speculation and false theories regarding the nature and character of God. The enemy of our souls is earnestly at work to introduce among the Lord's people-pleasing speculation and incorrect views regarding the personality of God" (21MR 171.1) 1903.

"It has been presented to me that Satan is working in ways that man does not expect. At times, he puts on the robes of an angel of light, and many receive him as such a being. If we link ourselves closely with Christ, Satan will have no power to overcome us. As we draw near to God, He draws near to us and lifts a standard for us against the enemy." (21MR 171.4) 1903.

"I say to all, be on your guard, for as an angel of light, Satan is walking in every assembly of Christian workers and in every church, trying to win the members to his side. I am bidden to give to the people of God the warning." Be not deceived; God is not mocked." (21MR 171.6) 1903.

"Very adroitly, some have been working to make of no effect the Testimonies of warning and reproof that have stood the test for half a century. At the same time, they deny doing any such thing." Special Testimonies, Series B, No 7, p. 31. 1903.

"In the very midst of us will arise false teachers giving heed to seducing spirits whose doctrines are of satanic origin. These teachers will draw away disciples after themselves. Creeping in unawares, they will use flattering words and make skillful misrepresentations with seductive tact." Manuscript 94, 1903.

### Apostasy:

Few can see the meaning of the present apostasy. (the Alpha) But the Lord has lifted the curtain and has shown me its meaning and the result that it will have if allowed to continue. We must now lift our voices in warning. Will our people acknowledge God as the supreme Ruler, or will they choose the misleading arguments and views that, when fully developed, make Him, in the minds of those who accept them, as nothingness? (Special Testimonies, Series B7, p. 37) 1903.

"The leading points of our faith as we hold them today (1903) were firmly established. A point after point was clearly defined, and all the brethren came into harmony. The



whole company of believers was united in the truth. There were those who came in with strange doctrines, but we were never afraid to meet them. Our experience was wonderfully established by the revelation of the Holy Spirit." MS 135, 1903. (Ellen G. White, The Early Years Volume 1—page 145.)

In 1903, she said, "It is something that cannot be treated as a small matter, that men who have had so much light, and such clear evidence as to the genuineness of the truth we hold, should become unsettled, and led to accept spiritualistic theories regarding the personality of God. Those doctrines followed to their logical conclusion sweep away the whole Christian economy." (Special Testimonies, Series B7, p. 37) 1903 (original) but also in 1SM193-208.

## The Whole Issue of the Alpha of Apostasy

Now, we will let Dr. Kellogg himself tell us what the whole issue was about, in case you are still wondering. (This correspondence is in chronological order.)

"The principles of truth that God has revealed to us are our only true foundation." EGW, MS 135, 1903. (1 SM, p.201)

“Ever since the council closed, I have felt that I should write you confidentially regarding Dr. Kellogg’s plans for revising and republishing ‘The Living Temple.’ He said that some days before coming to the council, he had been thinking the matter over and saw that he had made a slight mistake in expressing his views. He said that all the way along, he had been troubled to know how to state the character of God and his relation to his creation works.

“After the passing of time, we were opposed and cruelly falsified. Erroneous theories were pressed in upon us by men and women who had gone into fanaticism. I was directed to go to the places where these people were advocating these erroneous theories, and as I went, the power of the Spirit was wonderfully displayed in rebuking the errors that were creeping in. Satan himself, in the person of a man, was working to make of no effect my testimony regarding the position that we now know to be substantiated by Scripture. Just such theories as you have presented in Living Temple were presented then. These subtle, deceiving sophistries have again and again sought to find a place among us. But I have never had the same testimony to bear which I now bear regarding the personality of God.” (4MR 57.1).

Ellen White used the word "person" and "personality" interchangeably. I will attach a document that shows that when she was talking to Kellogg regarding her use of the word "third person," it can be seen in her handwriting she used the words "third personality." This will be attached. Here is what she said regarding Kellogg's understanding of this matter on the "personality" of God." Speaking to Kellogg, she said.

"The Washington council was not just a threat to organization or leadership. It involved much more, for the very understanding of the character and personality of God were under threat. Immediately after the council, Dr. Kellogg wrote to W. W. Prescott, defending his position.

"You, Elder Daniells, and others have spoken about a fine line of distinction, but I could not quite see what it was, but this statement by Sister White makes it clear to me. The difference is this: When we say God is in the tree, the word 'God' is understood in that the Godhead is in the tree, God the Father, God the Son, and God the Holy Spirit, whereas the proper understanding in order that wholesome conceptions should be preserved in our minds, is that God the Father sits upon his throne in heaven where God the Son is

also; while God's life, or Spirit or presence is the all-pervading power which is carrying out the will of God in all the universe." Letter: J. H. Kellogg to W. W. Prescott. Oct 25, 1903.

(Ellen White first wrote personality, not 'person.' Not understanding her use of this point caused a lot of confusion.) What did she mean when she used the words' personality, person or being about the Godhead?

"He then stated that his former views regarding the Trinity had stood in his way of making a clear and absolutely correct statement, but that within a short time, he believed in the Trinity and could now see pretty clearly where all the difficulty was and believed that he could clear the matter up satisfactorily.

He told me that he now believed in God the Father, God the Son, and God the Holy Ghost (in 3 Gods like the Trinitarian Baptists do), and his view was that it was God the Holy Ghost and not God the Father, that filled all space, and every living thing. He said if he had believed this before writing the book, he could have expressed his views without giving the wrong impression the book now gives.

I placed before him the objections I found in the teaching and tried to show him that the

teaching was so utterly contrary to the gospel that I did not see how it could be revised by changing a few expressions. We argued the matter at some length in a friendly way, but I felt sure that when we parted, the doctor did not understand himself nor the character of his teaching. And I could not see how it would be impossible for him to flop over and, in the course of a few days, fix the books up so that it would be all right."

Letter: A. G. Daniells to W. C. White. Oct 29. 1903 p1.2. (Emphasis added).

In another letter to Brother Butler four months later, Kellogg said, "I believe this Spirit of God to be a personality you don't. But this is purely a question of definition. I believe the Spirit of God is a personality; you say, No, it is not a personality. Now, the only reason why we differ is that we differ in our ideas about what a personality is. Your idea of personality is perhaps that of semblance to a person or a human being." Letter: J H Kellogg to G I Butler. Feb 21. 1904.

Ellen White wrote: "The greatness of God is, to us, incomprehensible. 'The Lord's throne is in heaven' (Psalm 11:4); yet by His Spirit, He is everywhere present. He has an intimate knowledge of and a personal

interest in all the works of His..." Education p132. 1903.

## A Warning Given in 1903

Not released until June 21, 1978. (8MR 304.3) Why not? Letter, October 2, 1903, "This happened gradually for years until, in 1980, the changeover was finally officially completed, and we, like Jerusalem of old, had as a church officiously rejected our only true God and His loving self-sacrificing Son who died in our place so that we could have eternal life. These words were spoken to me in the night season. The sentiments in Living Temple regarding the personality of God have been received even by men who have had a long experience in the truth. When such men consent to eat of the fruit of the tree of knowledge of good and evil, we are no longer to regard the subject as a matter to be treated with the greatest delicacy." (BCL 79.6)

These doctrines estimate as nothing the light that Christ came from heaven to give John to give to His people. They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the truth of heavenly origin and rob the people of God of their experience, giving them instead a false science. (BCL 80.1)

"If the foundations be destroyed, what can the righteous do?" Psalms 11:3.

You must do thorough work for repentance. Come before God in humiliation and contrition. There must be harmonious working among God's people. We must know who is going to follow the light. "If the Lord be God, follow Him: but if Baal, then follow him." Letter 247, 1903 (SpTB07 37.3; MM 96.5)

Ever since I was seventeen years old, I have had to fight this battle against false theories in defence of the truth. The history of our experience is indelibly fixed in my mind, and I am determined that no theories of the order that you have been accepting shall come into our ranks. . . 61 (4MR 60.3)

It would seem that I have written enough that there is no need for my urging this subject upon you further. But I tell you in truth that I clearly understand what I am doing. Sufficient light has been given to you. Direct light has been sent to you. But you have looked upon this as of less importance than your own plans and devising. If you had heeded the testimonies sent to you, Living Temple would never have been written. Letter 253, pp. 4-11, 13. (To J. H. Kellogg, November 20, 1903, 4MR 61.1)

There is a strain of spiritualism coming in among our people, and it will undermine the faith of those who give place to it, leading them to give heed to seducing spirits and doctrines of devils. Errors will be presented in a pleasing and flattering manner. The enemy desires to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. (4MR 57.2)

"After looking upon the pleased, interested countenances of those who were listening, one by my side told me that the evil angels had taken captive the mind of the speaker. I was astonished to see with what enthusiasm the sophistries and deceptive theories were received." Special Testimonies, Series B, No 6, p. 41. 1904.

"Physicians, have you been doing the Master's business in listening to fanciful and spiritualistic interpretations of the Scriptures, interpretations which undermine the foundations of our faith, and holding your peace?" God says, "Neither will I be with you anymore unless you awake and vindicate your Redeemer." (1SM 196.3) 1904.

"Elder Daniells dared not call for a vote because of the tension. The church was facing a crisis, but what to do?"



Elder Daniells wrote to Sister White, saying, "Never were messages from God more needed than at this very time... You can never know what a great blessing your communication regarding 'The Living Temple' has been to us. It came at just the right time exactly. The conflict was severe, but your message came and settled the controversy." "We have reached the perils of the last days, when some, yes, many, shall depart from the faith, giving heed to seducing spirits and doctrines of devils. Be cautious regarding what you read and how you hear. Take not a particle of interest in spiritualistic theories. Satan is waiting to steal a march upon everyone who allows himself to be deceived by his hypnotism. "He begins to exert his power over them just as soon as they begin to investigate his theories." Letter 123, 1904. (MM 101.5).

From a reliable source in Battle Creek, she was informed that Dr. Kellogg had taken a position against Ellen White because she did not sustain him in the work he had carried to such extremes.

Upon hearing this, the prophet was "struck right to the heart." She lamented, "I felt heartbroken, for I knew that this representation of the matter was not true." Ibid p203.

"I have sent warnings to many physicians and ministers, and now I must warn all our churches to beware of men who are being sent out to do the work of spies in our conferences and churches - a work instigated by the father of falsehood and deception. Let every church member stand true to the principle. We have been told what would come, and it has come. (6BIO 66.3).

"In the book "Living Temple," there is presented the alpha of deadly heresies."

"To Union Conference Presidents and Leading Medical Missionaries, she wrote:

Before leaving Washington for Berrien Springs, I was instructed upon some points regarding the work at Battle Creek. In the night season, I was shown a meeting. Dr. Kellogg was speaking, and he was filled with enthusiasm regarding his subject. His associate physicians and ministers of the gospel were present. The subject upon which he was speaking was life and the relation of God to all living things. In his presentation, he cloaked the matter somewhat, but in reality, he was presenting scientific theories which are akin to pantheism. He presented them as being of the highest value.

"Let the world go into spiritualism, into theosophy, into pantheism, if they choose.

We are to have nothing to do with this deceptive branch of Satan's work. The pleasing sentiments of pantheism will lead many souls into forbidden paths. God forbids his servants to leave their fields of labor to enter a discussion of these sentiments. The last testimony published to our people about the danger of these theories and the testimonies published in the future will urge still more strongly the necessity of lifting and carrying high the banner on which are inscribed the words, "The commandments of God and the faith of Jesus." God's people are to let no one take this banner from their hands. I am instructed that false theories will be presented and that some in the medical missionary work, who have been wavering, will yield up the faith and give heed to seducing spirits and doctrines of devils." Ellen White - Special Testimonies Series B No.6 43.4 - 44.0

"We see from this that the apostasy that was coming in through Dr. Kellogg had to do with an incorrect understanding of God's personality, which is misunderstood and would make God and Christ nothingness. For other foundation can no man lay than that is laid, which is Jesus Christ." 1Cor. 3:11

Will the men in our institutions keep silent, allowing insidious fallacies to be

promulgated to the ruin of souls? The sentiments of the enemy are scattered everywhere. Seeds of discord, of unbelief, of infidelity, are being sown broadcast. Shall our medical missionaries raise no barrier against this evil?

### To Our Leading Physicians:

“Dear Fellow Workers: I am awakened at eleven o'clock. The representations passing before me are so vivid that I cannot sleep. The word of the Lord has come to me that there is a decided work to be done in warning our medical missionaries against the dangers and perils that surround them.” (1SM 193.2) July 1904.

“The Lord calls upon those connected with our sanitariums to reach a higher standard. No lie is of the truth. If we follow cunningly devised fables, we unite with the enemy's forces against God and Christ. God calls upon those who have been wearing a yoke of human manufacture to break this yoke and no longer be the bond servants of men.” (1SM 194.1) 1904.

“My message to you is: No longer consent to listen without protest to the perversion of truth. Unmask the pretentious sophistries, which, if received, will lead ministers and physicians and medical missionary workers

to ignore the truth. Everyone is now to stand on his guard. God calls upon men and women to take their stand under the blood-stained banner of Prince Emmanuel. I have been instructed to warn our people, for many are in danger of receiving theories and sophistries that undermine the foundation pillars of the faith." (1SM 196.4) 1904.

"After the passing of the time in 1844, we had fanaticism of every kind to meet. Testimonies of reproof were given me to bear to some holding spiritualistic theories. There were those who were active in disseminating false ideas regarding God. Light was given to me that these men were making the truth of no effect by their false teachings. I was instructed that they were misleading souls by presenting speculative theories regarding God." (E.G. White, Testimonies Volume 8, pp. 292, 293) 1904.

(The people disseminating these views were called "spiritualizers.")

Has your obedience to men become a rebellion against God? "Examine yourselves, whether ye be in the faith; prove your own selves" (2 Corinthians 13:5). Special Testimonies.

"My message will become more and more pointed, as was the message of John the

Baptist, even though it cost me my life. The people shall not be deceived."

"The contest will wax more and more fierce."

"Mind will be arrayed against mind, plans against plans, principles of heavenly origin against principles of Satan." "There are men who teach the truth, but who are not perfecting their ways before God, who are trying to conceal their defections and encourage an estrangement from God." Special Testimonies, Series A, No 11, pp. 5, 6.

'For many years, I have carried a heavy burden for our institutions.' 'Sometimes I have thought I would attend no more large gatherings for our people, for my messages seem to leave little impression on the minds of our leading brethren after the meetings have closed.' Special Testimonies, B, No 6, p. 56.

"In the controversy that arose among our brethren regarding the teachings of this book, those in favor of giving it a wide circulation declared: "It contains the very sentiments that Sister White has been teaching. "This assertion struck right in my heart. I felt heartbroken," for I knew that this representation of the matter was not true. (1SM 203.2)

"Let no one teach things that the Redeemer, He who owns man, body, soul, and spirit, has not taught. We need not any fanciful teaching regarding the personality of God." MM 94.3, SpTB07 64.10.

The fifty-eight chapter of Isaiah contains instructions for today. "Cry aloud, spare not, lift thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sin." God does not accept Dr. Kellogg as His laborer unless he will now break with Satan. The work would not have been hindered as it has been for the past several years if Dr. Kellogg were a converted man. "Come," I call, "come ye out and be separate from him and his associates whom he has leavened." I am now giving the message God has given me to give to all who claim to believe the truth: "Come out from among them, and be ye separate," or else their sin in justifying wrongs and framing deceits will continue to be the ruin of souls. 2 Corinthians 6:17

"We cannot afford to be on the wrong side. We cannot afford to cover the truth with scientific problems. We urge that decided changes to be made and no more stumbling blocks be placed before the feet of the people of God. Let every soul put on the gospel shoes. Let every soul pray and work,

placing their feet upon the foundation Christ laid in giving His life for the life of the world.” (SpTB07 64.2).

## Definitions of Pantheism

1. Oxford English Dictionary:

“The religious belief or philosophical theory that God and the Universe are identical (implying a denial of the personality and transcendence of God). The doctrine that God is everything and everything is God.”

2. Grolier’s Encyclopedia:

“Pantheism is the belief that everything is divine, that God is not separate from but totally identified with the world, and that God does not possess personality or transcendence.” (If you look closely at the Trinity Doctrine, you will notice that it agrees with pantheism. It robs God of His personality and His transcendence and gives that power to another.)

3. World Book Encyclopedia:

“Pantheism is the belief that everything is divine, that God is not separate from but totally identified with the world, and that God does not possess personality or transcendence.”

4. Merriam-Webster Collegiate in Encyclopedia Britannica:



“A doctrine that equates God with the forces and laws of the universe.”

5. Encyclopedia Britannica:

“The doctrine that the universe conceived of as a whole is God and, conversely, that there is no God but the combined substance, forces, and laws that are manifested in the existing universe.”

First used by John Toland in 1705, the term "pantheist" denotes one who holds that everything constitutes a unity and that this unity is divine.

By this time, it should be evident that Kellogg was attempting to change the SDA denominational foundation Pillar concerning the truth of the Godhead to pattern after what the rest of the so-called Christian world believes, namely the Trinity doctrine, which destroys the truth about the personality of the Most High God, who is both Person and Spirit and His beloved Son Jesus Christ, our Saviour.

Kellogg was appealing to Sister White's writings to support his theories.

Ellen White said that Kellogg's thoughts did not have a foundation in her writings.

## So, what about the statements in the book Evangelism?

When you read the articles that the pioneers wrote concerning the Trinity issue, it is very apparent that the leading brethren did not believe in the Trinity doctrine as being the foundational doctrine of the church, as they now believe. On the contrary Sr. White strongly agreed with and defended the Biblical foundation that was laid and believed in the first 50 years. If they were wrong, would God not have told her to correct them instead of Kellogg's understanding of the personality and presence of God, which she said was a deadly heresy and led to his acceptance of the Trinity doctrine? Instead, she claimed that the foundation and pillars of the first fifty years were laid by God Himself, and all were in harmony with them. If God had wanted the Trinity doctrine to be the foundation of our church, He certainly would have revealed that to them. Instead, he pointed out to Sis. White said the enemy had taken control of Kellogg's mind, and she needed to expose those false theories. Even though she never once used the word Trinity, Ellen White never corrected her husband or brethren for boldly denouncing the Trinity doctrine.

Her denial that her writing supported Kellogg's concepts, which he admitted led to his acceptance of the trinity, she so emphatically denied that there should be no question about where she stood.

With the confusion that exists today over an understanding of this subject (the Godhead vs the Trinity), it would indeed be a mystery if thoughtful Adventists do not regard it as their God-given responsibility to investigate the doctrine thoroughly with much prayer for God's guidance and enlightenment and a willingness to lay aside all pre-conceived ideas, and look at it objectively, in the light of our past history, and what the Bible plainly states, and make an informed and intelligent determination. To understand it rightly certainly has to do with our salvation.

The Trinity doctrine certainly does not agree with many of the clearly defined texts of the Bible, like the following: 1 Cor. 8:5-7.

"For though there be that are called gods - whether in heaven or in the earth, (for there are gods many and lords many), but for us, there is but one God the Father of whom are all things, and we in Him: and one Lord Jesus Christ, by whom are all

things and we in Him. Howbeit, there is not in every man that knowledge.”

This last sentence is the need. It is our responsibility to share that truth with them. Are we fulfilling our mission by acquainting them with this one true God, the Father, who is the only true God and this one Lord Jesus Christ, who is the real Son of this one God, the only one who has the right to plead, “My blood, My blood. I gave my life for this soul.”

“And this is life eternal that they might know thee the only true God and Jesus Christ whom Thou hast sent.” John 17:3 says; (Life eternal is based on rightly knowing these two divine Beings) Do not give them another God and another gospel and another spirit that cannot save their souls.

“One God and Father of all, who is above all, and through all, and in you all.” Eph. 4:6 9 (even of Jesus).

It is believed by some that Ellen White was Trinitarian at this point. Amazingly, she speaks of a time many years earlier, saying she had to speak about false views about God in this next statement. This clearly indicates that she never changed her views about who God was. I will also quote her husband after this quote to show the false

views about God that she and her husband had to meet right around the time of 1844.

Keep your eyes fixed on the Lord Jesus Christ, and by beholding Him, you will be changed into His likeness. Talk not of these spiritualistic theories. Let them find no place in your mind. Let our papers be kept free from everything of the kind. Publish the truth; do not publish errors.

Do not try to explain in regard to the personality of God. You cannot give any further explanation than the Bible has given. Human theories regarding Him are good for nothing. Do not soil your minds by studying the misleading theories of the enemy. Labour to draw minds away from everything of this character. It will be better to keep these subjects out of our papers. Let the doctrines of present truth be put into our papers, but give no room to a repeating of erroneous theories. Letter 179, 1904.

“In the controversy over these theories, it has been asserted that I believed and taught the same things that I have been instructed to condemn in the book, ‘Living Temple.’ This I deny. In the name of Jesus Christ of Nazareth, I say that this is not so.” (KC 19.3).

Obviously, the words 'person' and 'personality' were difficult to define. Dr. Kellogg

had come to believe the Holy Spirit was a separate God/Being (as taught in the Tritheistic version of the Trinity, although he uses the word 'personality'). In contrast, the church believed it was the divine omnipresence of God and Christ. The difficulty lay in calling the Spirit a person or personality, as both meant something different.

"The fables that are being accepted and taught by some of our medical writers are not to be accepted as the truth of God. It will soon be discerned that they originate with the great apostate, who works as an angel of light, influencing minds by deception so subtle that he would deceive, if possible, the very elect." (21MR 171.2)

"I have been shown that some, even of those who are teachers of the Word of God, are in great danger of being overcome. I saw some linking their arms in the arms of Satan while he talked most earnestly with them, telling them of the many things that needed to be changed in the church. Afterward, his words were repeated by those to whom he had talked. They were delighted with what

seemed to be clearer perception and better working methods.” (21MR 171.5)

“Truths are being used to serve the purpose of upholding theories that I have repeatedly condemned. Some persist in taking the precious representations given to me by God, weaving them in with sentiments that God never designed should be presented to his people. I protest against this use of my writings, and I am forced to speak to this conference, saying, ‘Be not deceived; God is not mocked.’ He who misplaces and misapplies the precious things of God is sinning against Heaven.” (KC 19.4). “In this Scripture, God and Christ are spoken of as two distinct personalities, each acting in their individuality.” KC 19.4. (MR 760 18.2)

Father and Son These new fanciful theories are fascinating and misleading. They endanger the eternal interests of the soul. The Scriptures do not sustain them. 4MR

“When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead also speak by the reprinting of their articles in our periodicals. Gather the rays of divine light that God has given as He has led His people step by step in the way of truth. This

truth will stand the test of time and trial.”  
page 11 (MR 760 10.5)

“The world is full of speculation and false theories regarding the nature and character of God. The enemy of our souls is earnestly at work to introduce among the Lord's people-pleasing speculation and incorrect views regarding the personality of God.”  
(8MR, 304)

“I have seen the results of these fanciful views of God, in apostasy, spiritualism, free-lovism. The free love tendencies of these teachings were so concealed that it was difficult to present them in their real character.” (8MR 304.2)

“The church is now engaged in a warfare that will increase in intensity at the very point on which you have been misled. Not one pillar of our faith is to be moved. Not one line of revealed truth is to be replaced by new and fanciful theories.” (MM 96.3)

In clear lines, truth has been given to us. Under the guidance of God, books have been prepared which state clearly the truth for this time. If you don't believe this evidence, neither would you believe if one rose from the dead. (MM 96.4)

I saw that we shall have to meet in the future. The only way in which we can



advance in our work is in the name of the Father, the Son, and the Holy Spirit. Ever since going to the Berrien Springs meeting (1904), my work has been continuous and taxing. While there, the will of God concerning us is in our hands. A blessed unity will be enjoyed by those who are indeed children of God. They will not, by their words and acts, lead anyone to doubt in regard to the distinct personality of God, or in regard to the sanctuary and its ministry.” (2MR 186.2)

## The Chapman Letter

On June 11, 1891, Ellen White wrote to Brother Chapman in regard to his belief that the Holy Spirit is a separate being from Christ, namely the angel Gabriel.

“My idea in reference to the Holy Ghost's not being the Spirit of God, which is Christ, but the angel Gabriel, and my belief that the 144,000 will be Jews who will acknowledge Jesus as the Messiah. On all fundamental points, I am in perfect harmony with our people, but when I try to show what seems to me to be new light on the truth, those in authority, none of whom have seemingly ever made a personal investigation of the matter, refuse to look into the Bible, but brand me as a fellow with queer ideas of the Bible.” (14MR 175.1) MR No. 1107 - The

## Importance of Unity; The Holy Spirit a Mystery.

### Sister White's answer

"My brother, you have asked me candidly for advice. Please read with attention John 17:17-26. I quote verses 20 to 23." (14MR 175.2)

"Your ideas of the two subjects you mention do not harmonize with the light which God has given me...it is not essential for you to know and be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, "the Spirit of truth which the Father shall send in My name." "I will pray the Father, and He shall give you another Comforter that He may abide with you forever even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwells with you, and shall be in you (John 14:16, 17). This refers to the omnipresence of the Spirit of Christ, called the Comforter."

(Let us stick with what has been revealed and make no suppositions or assumptions concerning that which is not clearly revealed.)

We can see from the previous quotations that the beginning of Apostasy in the SDA church began with the spiritualistic concepts that Dr. Kellogg had concerning the personality of God and of Christ, which Sister White said were a deadly heresy. These concepts led him to accept the Trinity doctrine fully and to reject the Biblical foundation upon which the church was founded for the first fifty years.

These concepts were none other than the Trinity Doctrine, which he admitted he had accepted at that time. More specifically, the Holy Spirit was a Being just like God and Christ were, making in reality, whether they want to admit it, three gods, which was the “deadly heresy” and the “Alpha of Apostasy” that He was promoting in the S.D.A. Church (This was written in 1904, a number of years after *Desire of Ages* was published, so it cannot be claimed that she accepted the Trinity doctrine when she wrote ‘*Desire of Ages*.’ Ellen White said plainly that the pillars of our faith included an understanding of the personality of God and Christ. This has to do with identity. It has to do with who God is, who Christ is, and their relationship to each other.

"The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each. [Hebrews 1:1-5 quoted. God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son."

How? By saying that the Godhead is "a unity of three co-eternal Persons." A Son and Father cannot be the same age. Jesus cannot be the real Son of God if He is co-eternal with His Father. And if we do not believe that Jesus is the real Son of God, the Bible says we are anti-Christ and a liar.

1 John 2:22

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son." (Antichrist in the Trinity Dogma denies the true relationship between the Father and the Son, teaching that there are in the Godhead Three Beings that are all the same, except that they are called by different names.)

1 John 5:10

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His

Son." Andrews University was named after Him, and where the Trinity is strongly proclaimed; also saw that the Trinity destroys the personality of God and Christ. He said J.N. Andrews, whom the famous university is called after.

From the beginning of time to Christ's day and beyond, God's people have believed that Christ was the Son of God, brought forth, born begotten in eternity past, before all time, and that God, His Father, gave Him up for us.

"For God so loved the world, that He gave His only begotten Son - (not a fellow God, like the Trinity teaches, no), His only Son that whosoever believeth in Him should not perish, but have everlasting life." John 3:16

"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him." 1 John 4:9

"The eternal Father, the unchangeable One, gave His only begotten Son, tore from His bosom Him who was made in the express image of His person, and sent Him down to earth to reveal how greatly He loved mankind." RH July 9, 1895

“Said the angel, think ye that the Father yielded up His dearly beloved Son without a struggle? No, no. It was even a struggle with the God of heaven, whether to let guilty man perish or to give His beloved Son to die for him.” PP 51

(Is not this exactly what Satan would want us to doubt?) He had first to have a Son to be able to send His Son, and this Son was begotten and was by inheritance His real Son, as Heb.1 tells us, And Ellen White tells us that He is of the very same substance as the Father. How can we say that God does not mean what He clearly says? God is not a liar; Satan is the one who tells people such lies.

The relationship of Father and Son must be preserved. This relationship shows the depth of God’s great love for man, and this is what Satan wants to destroy. It is that realization that leads us to repentance and helps us to overcome it.

“Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” 1 John 5:5 Ponder this text. The consequences are serious. Rev.2,3 only promises the overcomers in the seven churches heavenly rewards, and this text

tells us that unless we believe that Jesus is the real Son of God, we cannot overcome.

This was the belief of the Apostles, and this is what the pioneers believed. This is the belief that those of God's people who did not go along with the Papal enactments preserved in the wilderness throughout the Dark Ages for which they were willing to give their lives. They simply based their beliefs on what the Bible said, without man's interpretations, assumptions and suppositions. This is the belief that God's true church will cling to until Christ's return and forever. Truth does not change. This is who Jesus Christ is. He is the real Son of God; He is our only Saviour, Intercessor and Lord, and blessed will be the people that make Him their personal Saviour and Lord.

There are only two Beings that compose the Godhead: God the Father and His Son Jesus Christ, who have an omniscient, omnipresent, omnipotent Spirit that proceeds from them and can function apart from their bodily presence just as the centurion believed Christ could speak the word only and his servant would be healed. All Christ had to do was think the thought or speak the word, and it was done.

Only two were part of the council in heaven;  
Only two took part in the creation of the  
inhabitants of heaven;

Only two took part in the creation of this  
world and man.

Only two were we ever told to exalt and  
worship.

Read the first chapter of PP 34-36 to find the  
proof for the above statements besides the  
many mentions of greetings from "God the  
Father and our Lord Jesus Christ" and what  
God and Jesus said about themselves.

"It was God the Father that said to God the  
Son, 'Let us a made man.'" 1RH. 244.

If you can find proof in the Bible or the Spirit  
of Prophecy that when they say "us," it  
means three instead of two, as many  
ministers are saying now, please send it to  
me. [ekwiram@primus.ca](mailto:ekwiram@primus.ca)

"...and truly our fellowship is with the Father  
and with His Son Jesus Christ."

1 John 1:3

As far as I can find, there is no third God  
ever mentioned in the Bible or the Spirit of  
Prophecy. The expressions "God the Holy  
Spirit" or "the Trinity" are not found in the  
Bible. There is no third other God. This is all  
assumed because of references to the spirit  
of God, or the spirit of Christ, but "Of" means



belonging to and proceeding from, and is specifically mentioned in reference to the Holy Spirit, but that does not say or mean there is another 3rd God, as it is now being interpreted and accepted by many. Does God not have a Spirit? God is both a person and a Spirit. The Bible and the Spirit of Prophecy say concerning the Godhead and don't be deceived by the Antichrist who is trying to get all to come into harmony with the fallen churches of Babylon. We were called by God to call them out of Babylon, not to go back and join them again in their beliefs.

"The Lord calls for a renewal of the straight testimony borne in years past. He calls for a renewal of spiritual life. The spiritual energies of His people have long been torpid, but there is to be a resurrection from apparent death. By prayer and confession of sin, we must clear the King's highway. As we do this, the power of the Spirit will come to us. We need the Pentecostal energy. This will come, for the Lord has promised to send His Spirit as the all-conquering power." 9T 19

But it will not be poured upon any who reject the testimony of the Bible and the Spirit of Prophecy knowingly and who have stepped off the true foundation unto the foundation of the antichrist, which is the Trinity. The two

are definitely not the same, nor is one the outgrowth of the other.

## Living Temple – Deadly Heresy. A View of Approaching Danger

"There is in it (Kellogg's teachings) the beginning of theories which, carried to their logical conclusion, would destroy faith in the sanctuary question and in the atonement. I do not think that Dr. Kellogg saw this clearly. I do not think that he realized that in laying his new foundation of faith, he was directing his steps toward infidelity." Letter 33, 1904, p. 2. (To Brethren Faulkhead and Salisbury, Jan. 17, 1904.)" Released February 1963 (words in brackets by the White Estate).

I believe this Spirit of God to be a personality; you don't. But this is purely a question of definition. I believe the Spirit of God is a personality; you say, No, it is not a personality. Now, the only reason why we differ is because we differ in our ideas as to what a personality is. Your idea of personality is perhaps that of semblance to a person or a human being." (Letter from J. H. Kellogg to G. I. Butler, Feb. 1, 1904).

Butler to Kellogg: Neither did Elder Butler agree that Kellogg properly represented

Sister White's thoughts in The Living Temple. Replying to Dr. Kellogg, he wrote:

"Sister White says there is no perfect agreement; you claim there is. I know; so far as Sister White and you are in perfect agreement, I shall have to leave that entirely between you and Sister White. Some of her remarks seem to give you strong ground for claiming that she does. I am candid enough to say that, but I must give her credit until she disowns it by saying there is a difference too, and I do not believe you can fully tell what she means. God dwells in us by His Holy Spirit, as a Comforter, as a Reaprover, especially the former. When we come to Him, we partake of Him in that sense because the Spirit comes forth from Him; it comes forth from the Father and the Son. It is not a person walking around on foot, compelled as a literal being, in any such sense as Christ and the Father are - at least if it is, it is utterly beyond my comprehension of the meaning of language or words."

The light was given to me that these men were making the truth of no effect by their false teachings. I was instructed that they were misleading souls by presenting speculative theories regarding God." (E.G. White, Testimonies Volume 8, pp. 292, 293) 1904.

"How could we consent to have the flower of our youth called to Battle Creek to receive their education when God has given warning after warning that they are not to go there."

"Some instructors do not understand the real groundwork of our faith. God forbid that one word of encouragement should be spoken to call our youth to a place where they will be leavened by misrepresentations and falsehoods regarding the testimonies and the work and character of the ministers of God." Special Testimonies, Series B, No 2, pp. 21-22. 1904.

"My soul is so greatly distressed, as I see the working out of the plans of the tempter that I cannot express the agony of my mind. Is the church of God always to be confused by the devices of the accuser when Christ's warnings are so definite, so plain." Special Testimonies, Series B, No 2, p. 1904.

When men stand out in defiance against the counsel of God, they are warring against God. Though they are ministers or medical missionaries, they have dishonoured Christ before the forces of the loyal and the disloyal. Open rebuke is necessary to prevent others from being ensnared. Special Testimonies, all deceptive dealings, all untruthfulness regarding the Father and the Son, by which their characters are set in a

false light, are to be recognized as grievous sins.

When medical missionaries make their practice and example harmonize with the name they bear, when they feel their need to unite firmly with the ministers of the gospel, then there can be harmonious action. But we must firmly refuse to be drawn away from the platform of eternal truth, which since 1844 has stood the test. (ISM 199.5) No. 2, pp. 12-17. August 7, 1904.

"The long night interviews which Dr. Kellogg holds are one of his most effective means of gaining his point. His constant stream of talk confuses the minds of those he is seeking to influence. He misstates and misquotes words and places those who argue with him in so false a light that their powers of discernment are benumbed. He takes their words and gives them an impression which makes them seem to mean exactly the opposite of what they said." Ellen G. White, Letter 259, 1904.

"Pantheistic theories are not sustained by the Word of God. Darkness is their element, sensuality their sphere. They gratify the natural heart and give leeway to inclination." Review and Herald, January 21, p. 9. 1904.

Concerning the Alpha of Apostasy

Theories are coming in as a thief in the night, stealing away the landmarks and undermining the pillars of our faith. God has shown me that medical students are not to be educated in such theories because God will not endorse these theories. The most specious temptations of the enemy are coming in, and they are coming in on the highest, most elevated plane. These spiritualize the doctrines of present truth until there is no distinction between the substance and the shadow. (MM 87.4) 1904.

"Our people need to understand the reasons for our faith and our experiences. How sad it is that so many of them apparently place unlimited confidence in men who present theories tending to uproot and remove the old landmarks! Those who can so easily be led by a false spirit show that they have been following the wrong captain for some time, so long that they do not discern that they are departing from the faith or that they are not building upon the true foundation. We have reached a time when things are to be called by their right name. As we did in the earlier days, we must arise and, under the Spirit of God, rebuke the work of deception. Some of the sentiments now expressed are the alpha of some of the most fanatical ideas that could be presented. Teachings similar to those we

had to meet soon after 1844 are being taught by some who occupy important positions in the work of God.” (SW April 5, 1904, par. 1)

“The thought of the errors contained in this book has given me great distress, and the experience that I have passed through in connection with the matter has nearly cost me my life. (1SM 199.2)1904.

Six weeks after Dr. Kellogg wrote to Brother Butler, he received a response, “So far as Sister White and you are in perfect agreement, I shall have to leave that entirely between you and Sister White. Sister White says there is no perfect agreement; you claim there is.

It is clear that Dr. Kellogg had changed his belief in the doctrine of God and was now a Trinitarian. No doubt, he had been influenced by non-Adventist Trinitarians who were expressing their belief in God with beautiful words. One such sentiment was written by W.E. Boardman in his book ‘The Higher Christian Life.’

In a short time, Battle Creek College and the Sanitarium were rampant with these pantheistic, philosophical teachings. ‘Keepers of the Flame’ No.6 ‘The Lesser Light.’ Adventist Media Center.

The “arms of power at Battle Creek (were) being extended more and more widely, seeking to control the work far and near, and to crush that which they cannot control... The spirit that now controls is not the Spirit of the Lord.” Ibid p150.

Instead of holding up the banner of truth to the world, physicians were “in danger of hiding the principles of our faith in order to obtain large patronage...” Ibid p155, 8T 91. Sanitariums were designed to educate the sick in regard to healthful living of body, mind, and soul. ‘Ye Shall Receive Power’ p201. It was to be “the right arm.” Instead, it was becoming “the body,” resulting in a separation of the medical work from the teaching ministry. It was the largest building of its kind in the world in 1885, with almost one thousand on its staff, and it was “absorbing talent and means that belong to other lines of work, and the effort in lines more directly spiritual has been neglected.” 6T p290.

“If the medical missionary work is carried on as a part of the gospel, wordings will see the good that is being done; they will be convicted of its genuineness and will give it their support.” (Ibid p292. “Press together press together.” Ibid p293)

[Alpha of Deadly Heresy](#)



Kellogg Rejected the Counsel of the Lord.

These foundational truths Satan would love to do away with and be able to supplant with some that would include him as the god of this world to be worshiped. This was his desire in heaven for which he was expelled, and he has never given up that desire. So, in every subtle and devious way, he has tried to get people to think that there are three Gods so that he could impose himself as one of the Godheads and receive worship.

Battle Creek College and the Sanitarium were rampant in a short time with these pantheistic, philosophical teachings. 'Keepers of the Flame' No.6 'The Lesser Light.' Adventist Media Center.

Beginning of Apostasy - The Living Temple - Deadly Heresy

The Foundation of Our Faith, By Ellen White.

(THIS ARTICLE APPEARED IN SPECIAL TESTIMONIES, SERIES B, NO. 2, PAGES 51-59, PUBLISHED IN 1904.)

"The Lord will put new, vital force into His work as human agencies obey the command to go forth and proclaim the truth. He who declared that His truth would shine forever will proclaim this truth through faithful messengers who will give the trumpet a certain sound. The truth will be criticized, scorned, and derided, but the closer it is

examined and tested, the brighter it will shine." (1SM 201.1).

One and another came to me, asking me to explain the positions taken in Living Temple. I reply, "They are unexplainable." The sentiments expressed do not give true knowledge of God. All through the book are passages of Scripture. These scriptures are brought in such a way that error is made to appear as truth. Erroneous theories are presented so pleasingly that unless care is taken, many will be misled. (1SM 202.1).

A View of Approaching Danger.

The "Alpha of deadly heresies" and the "Alpha of Apostasy" are two different things. A heresy, if not rejected, leads to all kinds of theories and errors and gradually to apostasy.

Ms. White said what Kellogg was teaching was the beginning of a deadly heresy.

All of these quotes from Selected Messages Book 1 were written that year. Now, notice the Omega would follow. And whatever it was, it had to do with the personality and presence of God since that was what the heresy was all about. It would be of a most startling nature. When Ellen White envisioned it, she trembled for our people.

## With an Explanation

Note: The following necessary distinction must be maintained.

"Some confound (fail to distinguish) God with his Spirit, which makes confusion." The Sabbath God (RH March 7, 1854) James White (quoted above)

"Here is a plain distinction made between the Spirit, and God that raises the dead by that Spirit" Man's Present Condition and His Future Reward or Punishment - 1855. Chapter title - Is God a Person? p. 26 J.N. Loughborough (quoted above) God is a Spirit, yet He is a personal being, for man was made in His image. CCh. 74:2.

Example: My voice may be considered me, but it is not all there is of me. I cannot be said to be my voice.

It has been emphasized that God and Christ are everywhere present by the Holy Spirit. This was stated in the first principle of their faith in 1872. That preserves the fundamental distinction between God and the Holy Ghost (more adequately translated Holy Spirit). Letter 33, 1904, p. 2. (To Brethren Faulkhead and Salisbury, Jan. 17, 1904.) Released February 1963. (word in brackets by the White Estate)

"Nothing can happen in any part of the universe without the knowledge of Him who is omnipresent. Not a single event of human life is unknown to our Maker. While Satan constantly devises evil, the Lord our God

overrules all so that it will not harm his obedient, trusting children. The same power that controls the boisterous waves of the ocean can hold in check all the power of rebellion and crime. God says to one as to the other, "Thus far shalt thou go, and no farther." The following statements, also by Ellen White, help us to see both sides of the issue so that we understand her. "Had God desired to be represented as dwelling personally in the things of nature, in the flower, the tree, the spire of grass, would not Christ have spoken of this to His disciples when He was on the earth? But never in the teaching of Christ is God thus spoken of. Christ and the apostles taught the truth of the existence of a personal God." Testimonies Vol. 8 - Ellen White 265, 266

## Brother Chapman

In a letter to Brother Chapman, who thought an angel was the Holy Spirit, she wrote, "The nature of the Holy Spirit is a mystery not revealed, and you will never be able to explain it to others because the Lord has not revealed it to you. You may gather together Scriptures and put your construction on them, but the application is not correct. The expositions by which you sustain your position are not sound.

It is not essential for you to know and be able to define just what the Holy Spirit is on

some of these points; silence is golden. Now, my brother, it is the truth we want and must have, but do not introduce error as new truth." Letter to Brother Chapman. Jun 11. 1891. MR #1107 p5-6.

(Please note, when Sister White recommends 'silence' on the subject of the Holy Spirit, she is speaking of the philosophical ideas of those who try to explain the Spirit beyond that revealed in the Scriptures and the Spirit of Prophecy writings. Many are doing this very thing today. (See Book 3) Those who quote this passage to men and women who are explaining the pioneer or Bible understanding of the subject are using a Spirit of Prophecy statement totally out of context. Silence is not golden when anyone reveals the teachings of the Bible. The statement in Acts of the Apostles [p51.52] must stand alongside the prophet's original quotation in 1891).

### Letter by H. W. Carr to Willie White, January 24, 1935

Now, this is quite interesting that some of our pioneers used these statements of Ms. White in combatting the false teaching regarding the Holy Spirit being a being of the same nature as the father and the son. Notice Willie's anti-trinitarian response. And not only that but how Willie understood his

mother to use the words "Person" and "Personality" interchangeably. These words Ms. White used interchangeably. If you look at her original quote, "three living persons of the heavenly trio," what she wrote was "three living personalities of the heavenly trio." I will attach a photocopy of it for your viewing pleasure.

### Look at Willie's response to H.W. Carr.

"In your letter, you request me to tell you what I understand to be my mother's position about the personality of the Holy Spirit." "I cannot do this because I never clearly understood her teachings on the matter. There was always in my mind some perplexity regarding the meaning of her utterances, which seemed to be somewhat confusing to my superficial manner of thinking.

The statements and the arguments of some of our ministers in their effort to prove that the Holy Spirit was an individual, as are God the Father and Christ, the eternal Son, have perplexed me, and sometimes they have made me sad. One popular teacher said, 'We may regard him (the Holy Spirit) as the fellow down here running things.

My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality was characteristics. It is stated in such a way that I concluded that there might be personality without

bodily form, which the Father and the Son possess.

Willie had come to a correct understanding of Ms. White's use of the word "person." So, did H. W. Carr. Some, however, today do not understand Ms. White's view of the word "person." What we are going to look at is the evidence. We are going to see that Ms. White never was a Trinitarian.

### W. C. White to H. W. Carr.

"There are many Scriptures which speak of the Father and the Son and the absence of Scripture making similar reference to the united work of the Father and the Holy Spirit or of Christ and the Holy Spirit, has led me to believe that the spirit without individuality was the representative of the Father and the Son throughout the universe, and it was through the Holy Spirit that they dwell in our hearts and make us one with the Father and with the Son." (W. C. White to H. W. Carr, letter, April 30th, 1935)

What influence is it that would lead men at this stage of our history to work in an underhand, powerful way to tear down the foundation of our faith, the foundation that was laid at the beginning of our work by prayerful study of the Word and by revelation? Upon this foundation, we have been building for the past fifty years. Do you

wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command, "Meet it!" (1SM 207.3)

I must bear the messages of warning that God gives me to bear and then leave with the Lord the results. I must present the matter in all its bearings, for the people of God must not be despoiled. (1SM 208.1).

We are God's commandment-keeping people. For the past fifty years, every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word - especially concerning the ministration of Christ in the heavenly sanctuary and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation.

Messages of every order and kind have been urged upon Seventh-day Adventists to take the place of the truth, which, point by point, has been sought out by prayerful study and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the



fundamental principles that are based upon unquestionable authority. (1SM 208- 210)

## Warnings Given

“Men cannot with impunity reject the warnings that God in mercy sends them. From those who persist in turning from these warnings, God withdraws His Spirit, leaving them to the deceptions that they love.” (AA 266.2)

In 1869, Ellen White said, “We have nothing to fear for the future unless we forget Ref?”

## Purpose and Motive

“Those who seek to remove the old landmarks are not holding fast; they do not remember how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or the personality of God or Christ are working as blind men. They seek to bring in uncertainties and set the people of God adrift without an anchor.” (MR760 9.5) (GW 299.1) (which is what Kellogg was doing with the personality of God and what the Omega would perpetuate.)

## Result

Few can discern the result of entertaining the sophistries advocated by some at this time. (1904) But the Lord has lifted the curtain and has shown me the result that would follow: "The spiritualistic theories regarding the personality of God, followed to their logical conclusion, sweep away the whole Christian economy."

1. They estimate as nothing the light that Christ came from heaven to give John to give to His people. (Rev.)

2. They teach that the scenes just before us are not of sufficient importance to be given special attention.

3. They make of no effect the truth of heavenly origin and rob the people of God of their experience, giving them instead a false science. (1SM 203.4).

1SM 197, 1904: "Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The Omega will be of a most startling nature." Letter 263, 1904, p. 4. (To Our Leading Physicians, (7MR 188.2/July 24, 1904.)

(The doctrines that he was presenting would bring about a change in the original platform 'foundation' of God's people.)

A New Organization would be established as a result of the Omega,

There is to be no change in the features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing, we could accomplish more. If any stand in the way to hinder the advancement of the work in the lines that God has appointed, they will displease God. No line of our faith that has made us what we are is to be weakened. We have the old landmarks of truth, experience, and duty; we are to stand firmly in defence of our principles in full view of the world. (Ctr. 350.5)

To many, the Bible is like a lamp without oil because they have turned their minds into channels of speculative belief that bring misunderstanding and confusion. The work of higher criticism, in dissecting, conjecturing, and reconstructing, is destroying faith in the Bible as a divine revelation. It is robbing God's word of power to control, uplift, and inspire human lives. By spiritualism, multitudes are taught to believe that desire is the highest law, that license is liberty, and that man is accountable only to himself. (AA 474.1)

The follower of Christ will meet with the "enticing words" against which the apostle warned the Colossian believers. He will meet with spiritualistic interpretations of the Scriptures, but he is not to accept them. His voice is to be heard in clear affirmation of the eternal truths of the Scriptures. Keeping his eyes fixed on Christ, he is to move steadily forward in the path marked out, discarding all ideas that are not in harmony with His teaching. The truth of God is to be the subject of his contemplation and meditation. He is to regard the Bible as the voice of God speaking directly to him. Thus, he will find the wisdom which is divine. (AA 474.2)

## The Foundation of Our Faith

[THIS ARTICLE APPEARED IN SPECIAL TESTIMONIES, SERIES B, NO. 2, PAGES 51-59, PUBLISHED IN 1904.]

As a people, we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting

and put them in their place spurious theories. He will bring in everything he can to carry out his deceptive designs. But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God. (1SM 201.2)

## A View of Approaching Danger

About the time that Living Temple was published, there passed before me in the night season representations indicating that some danger was approaching and that I must prepare for it by writing out the things God had revealed to me regarding the foundation principles of our faith. A copy of Living Temple was sent to me, but it remained in my library, unread. From the light given me by the Lord, I knew that some of the sentiments advocated in the book did not bear the endorsement of God and that they were a snare that the enemy had prepared for the last days. I thought that this would surely be discerned and that it would not be necessary for me to say anything about it. (1SM 202.3)

Again, the prophet gave a warning. "Those who have been feeding their minds on the supposedly excellent but spiritualistic theories of 'Living Temple' is in a very dangerous place. For the past fifty years, I have been receiving intelligence regarding

heavenly things. But the instruction given me has now been used by others to justify and endorse theories in 'Living Temple' that are of a character to mislead." Manuscript Release Vol 4. p248.

In 1903, the Autumn Council was held in Washington DC, and Elder Daniells hoped 'The Living Temple' and its teachings would not come up for discussion, but "when Dr. Kellogg and his supporters arrived, it was evidence a confrontation was unavoidable." Keepers of the Flame. No.6. Dr. Alan Lindsay.

## The Kellogg Issue - Is the Holy Spirit A Person?

"The way spiritualizers have disposed of or denied the only LORD God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed, viz., that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance that he is the Son of the eternal God." (J. S. White, The Day Star, January 24, 1846)

She says "we" had "spiritualistic" views about God to meet. What were these "spiritualistic views" they met after 1844? There were false speculative theories and ideas regarding God by using the old unscriptural Trinitarian creed that Jesus

Christ is the eternal God instead of the Son of the eternal God.

“I have been hoping that there would be a thorough reformation and that the principles for which we fought in the early days and which were brought out in the power of the Holy Spirit would be maintained.” (1SM 206.3)

## PANTHEISM.

This destroys the biblical concept of God as a loving feeling individual. A character with whom we may interact and have fellowship, rather than an impersonal existence inhabited by three persons. The Trinity concept is not far removed from the pantheistic ideas of Kellogg and the New Age movement and Eastern mysticism, which view God as a universal existence encompassing and including everything in the universe rather than as a personal individual with His unique personality.

## The Alpha of Apostasy Among Seventh-day Adventists

Ellen G. White also wrote of apostasy among God's people. A particular set of statements describes an “alpha” and an “omega” apostasy. Ellen White declared that the book *The Living Temple*, written on health by John

Harvey Kellogg, contained the theories that comprised the “alpha” of apostasy. The profits from the sale of the book were to be used to rebuild the Battle Creek Sanitarium, which had burned to the ground. While all agreed that the portions of the book that dealt strictly with health were good and of a nature to be recommended, Dr. Kellogg had woven false concepts about God into the book. These concepts were a type of pantheism which dealt with the nature of the presence and personality of God.”

#### Ellen White noted:

“For years, our physicians have been trained to think that they must not give expression to sentiments that differ from those of their chief. O, that they had broken the yoke! O that they had called sin by its right name!

These night talks have been times when Satan, with his seductive influence, has stolen away from one and then another the faith once delivered to the saints. I call upon those connected with these binding influences to break the yoke to which they have been submitted and stand as free men in Christ. Nothing but a determined effort will break the spell upon them.” (Special Testimonies, Series B, no. 2, p. 14, 15)



Ellen White used the term “omega” about a great apostasy that was to follow the “alpha.” Notice the following:

I am instructed to speak plainly. “Meet it” is the word spoken to me. “Meet it firmly and without delay.” But it is not to be met by our taking our work and will be received by those unwilling to heed God's warning. (Ibid, p. 50).

I knew that the omega would follow shortly, and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the presence and personality of God. The statements made in “Living Temple” regarding this point are incorrect. The scripture used to substantiate the doctrine they set forth is Scripture misapplied. (Ibid, p. 53).

She also spoke a deadly heresy.

Which isn't part of the EGW Index, just left out.

(Series B, no. 2, p. 59; 1904, Life Sketches of EGW 196, 1892)

We have nothing to fear for the future, except as we shall forget the way the Lord has led us and His teaching in our past history. (The history before 1892)

## Prophecy of SDA Apostasy

Their foundation would be built on the sand, and storms and tempests would sweep away the structure. (1SM 204.2) 1904.

Who has the authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits no compromise. Shall we not repudiate everything that is not in harmony with this truth? (1SM 05.1).

The man in high responsibility was Dr. John Harvey Kellogg, who claimed that he had now become a Trinitarian. Ellen White spoke out very strongly against this movement, which put a stop to it while she was alive and Dr. Kellogg was dis-fellowshipped.

But later, after Ellen White's death, Dr. Leroy Froom was asked by Elder Daniells to lead in working on completing the change, which was then voted in as our new foundation in 1980 at the General Conference.

If you are not aware of what has taken place, you have been asleep and need to wake up before it is too late to get back on the right foundation. It is the one God built that is not in harmony with the Anti-Christ doctrine of the Trinity.

Think it through: How can God's church's church be in harmony and worshipping with the same god as the antichrist worships?

Thou shalt have no other God before Me. EK  
“New truths will never contradict old truths but will make them shine with greater brilliance! This is essential, for there is absolutely no safeguard against evil but truth.” M 161, 1905.

“Christ is one with the Father, but Christ and God are two distinct personages. Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly brought out. How earnestly the Savior prayed that His disciples might be one with Him as He is one with the Father. But the unity that is to exist between Christ and His followers does not destroy the personality of either. They are to be one with Him as He is with the Father. (RH June 1, 1905), (5BC 1148.2)

My brethren and sisters, take your stand on an elevated platform and work to the point of being one with Christ. The heart of the Savior is set upon his followers' fulfilling God's purpose in all its height and depth. They are to be one with him, even though they are scattered the world over. But God cannot make them one in Christ unless they are willing to give up their own way for his way. (RH, June 1, 1905)

“I entreat everyone to be clear and firm regarding the certain truths that we have

heard and received and advocated. The statements of God's Word are plain. Plant your feet firmly on the platform of eternal truth. Reject every phase of error, even though it is covered with a semblance of reality, which denies the personality of God and of Christ." (RH, August 31, 1905, par. 11)

"Let the truths that are the foundation of our faith be kept before the people. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. They talk about science, and the enemy comes in and gives them an abundance of science, but it is not the science of salvation. It is not the science of humility, of consecration, or of the sanctification of the Spirit. We are now to understand what the pillars of our faith are, the truths that have made us as a people what we are, leading us step by step." Review and Herald, May 25, 1905. (CW 29.1).

## No Change of Theology by EGW

"Nothing is so precious to me as to know that Christ is my Savior. I appreciate the truth, every jot of it, just as it has been given to me by the Holy Spirit for the last fifty years. I desire everyone to know that I stand on the same platform of truth that we have maintained for more than half a century.

That is the testimony I desire to bear on the day that I am seventy-eight years of age." EGW, MS 142, 1905, pp. 1, 2. (4MR 44.5).

"Beloved believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1

"Perilous times are before us. Everyone who has a knowledge of the truth should awaken and place himself, body, soul, and spirit under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armour of God. We must follow the directions given through the Spirit of Prophecy. We must love and obey the truth, not falsehood, for this time. This will save us from accepting strong delusions." (CCh 326.7) 1905.

"New truth will never contradict old truths, but will make them shine with greater brilliance! This is essential for 'there is absolutely no safeguard against evil but truth.'" 1SM 161, 1905.

"Very adroitly, some have been working to make of no effect the warning and reproof that have stood the test for half a century. At the same time, they deny doing any such

thing. Special Testimonies, Series B, No 7, p. 31. 1905.

"Regarding this are coming in, and we shall all have to meet them." (Ellen G. White to the delegates at the 1905 General Conference of Seventh-day Adventists, Takoma Park Washington D. C., May 19th, 1905, Review and Herald, June 1st, 1905, 'The Work in Washington.'

"In the camp, there have been many traitors in disguise, and Christ knows every one of them. God has been dishonoured by disloyal subjects. To those abiding in Battle Creek, I say, for your souls' sake, let as many as can get away from its strife and its perils." Special Testimonies, Series B, No 7, p. 15. 1905.

"I am afraid of the men who have entered into the study of the science that Satan carried into the warfare in heaven. When they once accepted the bait, it seems impossible to break the spell Satan casts over them." Ellen G. White, Letter to Brethren Daniells, Prescott, and their associates, October 30, 1905."When the shaking comes, by the introduction of false theories, these surface readers, anchored nowhere, are like shifting sand." Testimonies to Ministers, p. 112.

Ellen White used the term "omega" in reference to a great apostasy that was to follow the "alpha, which we are in right now but which many are not aware of because they have not studied the Word nor the Spirit of Prophecy enough, which would have opened their eyes. Notice the following: it contradicts the light God has given under the demonstration of His Holy Spirit. Folks, the shaking is taking place right now. The false theories have been around for some time now, even deadly heresies that most ministers do not recognize because they have been mesmerized by the spiritualistic concepts that many of our pastors were sent to Willow Creek (Babylon) to listen to and have forgotten the way the Lord has led us in the past and His teachings through His faithful prophet who warned us that just such a situation would take place in the last days during the Omega of Apostasy.

“One thing is certain and is soon to be realized: The Great Apostasy, which is developing and increasing and waxing stronger, will continue to do so until the Lord shall descend from heaven with a shout. We are to hold fast to the first principles of our denominated faith and go forward from strength to increased faith. We are to keep the faith that has been substantiated by the

Holy Spirit of God from the earlier events of our experience until now. (1905) We need now larger breadth and deeper, more earnest, unwavering faith in the leading of the Holy Spirit. Suppose we needed the manifest proof of the Holy Spirit's power to confirm the truth in the beginning, with time. In that case, we need today all the evidence in the confirmation of the truth when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils. There must not be any languishing of soul now." (Series B no. 7, p. 56,57, 1905).

"When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after-suppositions, contrary to the light God has given, are to be entertained. Men will arise with interpretations of Scripture which are to them truth but which are not truth. The truth is, for this time, God has given us a foundation for our faith. He has taught us what truth is. One will arise, and still another, with new light which few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard-bearers, who have fallen in death, are to



speaking through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony about what constitutes the truth for this time." Preach the Word, p. 5. (Ellen White, 1905, Counsels to Writers and Editors, pages 31, 32)

"There are three living persons of the heavenly trio; in the name of these three great powers - the Father, the Son, and the Holy Spirit - those who receive Christ by living faith are baptized." — (Ellen G. White, Special Testimonies, Series B, No. 7, pp. 62, 63, 1905) — Evangelism p. 615.1

A photograph of a handwritten note on lined paper. The text is written in cursive and reads: "There are the living three personalities of the heavenly trio". The word "the" is written above "are", and "personality" is written above "personalities". The word "trio" is written at the end of the sentence.

The original handwriting reveals it should have been published as "There are the living three personalities." - Not persons. Ellen White often borrows from other writers and borrows from Trinitarian W. Boardman here. He wrote, "Three persons." Still, Ellen White changed it to the living three personality. "Note the insertion of the word "the" and "persons" changed to "personalities." She states that the "living three personalities." and "three great powers" are the "Father, the Son, and the Holy Spirit." So, the identity of the third living personality, also the third

great power, is the identity of the Holy Spirit. (Ellen G. White, 14 Manuscript Releases, p. 84).

## Revealing of the Pioneers

Christ was the firstborn in heaven; He was likewise the firstborn of God upon earth and heir to the Father's throne. Christ, the firstborn, though the Son of God, was clothed in humanity and was made perfect through suffering. He took the form of man, and through eternity, He will remain a man. (Stephen N. Haskell, The Story of the Seer of Patmos, pages 8, 98, 99, 1905).

Stephen N. Haskell - 1905). The rainbow in the clouds is but a symbol of the rainbow which has encircled the throne from eternity. Back in the ages, which finite minds cannot fathom, the Father and Son were alone in the universe. Christ was the first begotten of the Father, and to Him, Jehovah made known the divine plan of Creation. The plan of creating worlds was unfolded, together with the order of beings, which should be people. Angels, as representatives of one order, would be ministers of the God of the universe.

The creation of our little world was included in the deep-laid plans. Lucifer's fall was foreseen, and the possibility of the

introduction of sin would mar the perfection of the divine handiwork. In those early councils, Christ's heart of love was touched, and the only begotten Son pledged His life to redeem man should he yield and fall. Father and Son, surrounded by impenetrable glory, clasped hands. It was in appreciation of this offer that upon Christ was bestowed creative power, and the everlasting covenant was made. For a time, Waggoner stood out as an able exponent of truth, but shortly after the turn of the century, he separated from denominational employment. Henceforth, Father and Son, with one mind, worked together to complete the work of creation. The sacrifice of self for the good of others was the foundation of it all. It was a voluntary sacrifice. (Stephen N. Haskell, *The Story of the Seer of Patmos*, pages 93, 94, 1905).

Before the creation of our world, "there was war in heaven." Christ and the Father covenanted together, and Lucifer, the covering cherub, grew jealous because he was not admitted into the eternal councils of the Two who sat upon the throne. (Stephen N. Haskell, *The Story of the Seer of Patmos*, pages 217, 1905).

CC- Alpha - John Harvey Kellogg #6 - 1906

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (RH, March 8, 1906, par. 20).

Christ is glorified in his saints. He, the propitiation for their sins, will be glorified in all who believe in him as their Savior, all who commit themselves and their interests to his guidance. They are on Christ's side, known by the manifestation that Christ makes through them of his power to save. They obtain victory after victory over the world, the flesh, and the devil. They are made perfect in their victory through Christ. (RH, March 8, 1906 par. 21).

## Work of Deception

"Before the development of recent events, the course that would be pursued by Dr. Kellogg and his associates was plainly outlined before me. He, with others, planned how they might gain the sympathies of the people. They would seek to give the impression that they believed all points of

our faith and had confidence in the Testimonies. Thus, many would be deceived and would take their stand with those who had departed from the faith." Ellen G. White, Letter, 328, 1906.

"When engaged in discussion over these theories, their advocates will take words spoken to oppose them and will make them appear to mean the very opposite of that which the speaker intended them to mean." Special Testimonies, Series B, No 6, p. 41. R H April 5, 1906

"But while God's Word speaks of the humanity of Christ when upon the earth, it also speaks decidedly regarding His pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with the Father. From everlasting, He was the Mediator of the covenant, the One in whom all of the nations of the earth, both Jew and Gentile, if they accepted Him, were to be blessed. Before men and angels were created, the Word was with God and was God." "If permitted, evil angels will work the minds of men until they have no mind or will of their own. Thus, it will be with physicians or ministers who continue to bind up with the one who has had light, who has had warnings, but who

has not heeded them." Special Testimonies, Series B, No 6, pp. 42, 43.

"As we can see from the forgoing paragraphs, the danger that God revealed to Ellen White concerning Dr. Kellogg would affect the foundation pillars of our faith. The enemy would use Dr. Kellogg to present doctrines that deny the experience of the people of God and try to do away with God and Christ and, in an underhanded way, change the very foundation of the faith that God had revealed to the pioneers. As a personal being, God has revealed Himself in His Son. The outshining of the Father's "glory "and the express image of His person." Jesus, as a personal Savior, came to the world. As a personal Savior, He ascended on high. As a personal Savior, He intercedes in the heavenly courts. Before the throne of God, on our behalf, ministers, "One like unto the Son of man." Hebrews 1:3; Revelation 1:13. (MH 418.1).

Since sin brought separation between man and his Maker, no man has seen God at any time except as He is manifested through Christ. MH 419.1

"My Father and I are one," Christ declared. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will

reveal Him." John 10:30; Matthew 11:27. (MH 419.2).

Christ came to teach human beings what God desires them in the heavens above, in the earth, in the broad waters of the ocean; we see the handiwork of God. All created things testify to His power, wisdom, and love. Yet, not from the stars or the ocean or the cataract can we learn of the personality of God as it was revealed in Christ. (MH 419.3)

## Minutes of the 1919 Bible and History Teachers Conference July 30, 1919

W. E. Howell: Our topic for this hour, as arranged in the program, is "The Use of the Spirit of Prophecy in Our Teaching of Bible and History." Elder Daniells is here with us this morning to fulfill his promise to our teachers that he would give us a talk along this line. I am sure the opportunity to consider this question further will be greatly appreciated.

A.G. Daniells: I have been a little uncertain about what line it would be best to follow. There is so much in this that it cannot be fully presented in one talk, and I would regret missing the mark and taking up what would not be most interesting to you, so I finally decided that I would prefer to have a

round-table talk. I would prefer to have you question me, and then I would try to answer such points that interest you most. I may be unable to give another talk here, and you probably would not have the time, so I would like to make this hour the most profitable. I will briefly present one or two points as possible and then open the way for questions.

First, I want to reiterate what I stated in my talk on this subject some evenings ago. I do not want to say one word that will destroy confidence in this gift to these people. I do not want to create doubts. I do not want to depreciate the value of the writings of the spirit of prophecy. I do not doubt in my mind. I do not know whether every man can say that, but I can honestly say it.

I have had perplexities throughout my forty years in the ministry. I have found things similar to what Peter referred to in Paul's writings - hard to understand. You know Peter said that, and I have had personal testimonies that I could not understand. That is a remarkable thing, isn't it, for a man to get such a message as that? But that is what nearly all doubters hark back to when they get away from us - they got a testimony they could not understand and believe.



I could not understand then, but time has helped me to understand, and I have concluded that we do not see from the Lord's standpoint. We do not know as much as the Lord knows about ourselves, so when He reveals things to us that we do not understand, it is because He knows more about us and our tendencies and dangers than we do ourselves.

The first one I got that threw me into confusion charged me very strongly with sort of - well, I will put it in the worst form - a tendency to domineer over my brethren in administrative matters, not giving them the freedom of mind and thought that they were entitled to. I did not understand that. It did not seem so. I asked some of my good friends, and they said they had never felt it, which threw me into worse trouble. Even some members of the Committee had never seen that. What was I to do? They were not the right men for me to get my information from. I soon found that some men believed that the message was right. Within a year or so, I found a powerful tendency, under a bit of nervousness and weariness, to do that very thing, so I got the message out, reread it prayerfully, and acknowledged it to the Lord. I am trying to guard against any domineering spirit, for I think it is a terrible thing for a man in office to begin to lord it

over people who are not in office; but it is in human nature. You have heard the story of the Irishman who was promoted to the position of foreman of a section gang. The next morning, he went out and said to one of the men:

"Timothy O'Brien, come here."

When the man came, he said: "I discharge ye this morning, not because I have anything against you, but to show me authority." (Laughter).

He had been put in office, and the first thing he wanted to do was show his authority. That is human nature, but it is not Christianity, and it is to be despised and avoided by everyone who gets an office, whether the president of the General Conference, the principal of a school, or the head of a department in a school. All should avoid that and give every man his rights and freedoms liberty.

As I said, I have met things that were hard to be understood, but time has helped me to understand them, and I can honestly say this morning that I go along in this movement without any doubts in my mind.

When I take positions differing from other men, that is not proof that I am a doubter. I may be a doubter of their views or their interpretation, but that does not make me a doubter of the spirit of prophecy. I may differ from a man about his interpretation of the Bible, but that does not make me a doubter of the Bible. But there are men who just hold me right up as a doubter of the Testimonies because I take the position that the Testimonies are not verbally inspired and that they have been worked up by the secretaries and put in proper grammatical shape.

A few years ago, a man came onto the nominating committee and wanted me kept out of the presidency because I did not believe the Testimonies were verbally inspired. That was because I differed with him on theory and interpretation; but I am the one to say whether I doubt the Testimonies, am I not?

(Voices: Yes, yes!)

And so are you. I want to leave the impression that I am not trying in any way to put any doubts in your mind. And oh, I would feel terrible to have this denomination lose its true, genuine, proper faith in this gift that God gave to this church in these messages that have come to us. I want that we shall

stay by this clear through to the end.  
(Amen)

Now with reference to the evidence: I differ with some of the brethren who have put together proofs or evidence of the genuineness of this gift in this respect - I believe that the strongest proof is found in the fruits of this gift to the church, not in physical and outward demonstrations.

For instance, I have heard some ministers preach, and have seen it in writing, that Sister White once carried a heavy Bible - I believe they said it weighed forty pounds - on her out-stretched hand, and looking up toward the heavens quoted texts and turned the leaves over and pointed to the texts, with her eyes toward the heavens. I do not know whether that was ever done or not. I am not sure. I did not see it, and I do not know that I ever talked with anybody who saw it. But, brethren, I do not count that sort of thing as great proof. I do not think that is the best kind of evidence.

If I were a stranger in an audience and heard a preacher enlarging on that, I would have doubts. That is, I would want to know if he saw it. He would have to say, No, he never did. Then I would ask, "Did you ever see the man that did see it?" And he would have to answer, "No, I never did."

Well, just how much of that is genuine, and how much has crawled into the story?

I do not know. But I do not think that is the proof we want to use. It has been a long time since I have brought forward this sort of thing - no breath in the body and the eyes wide open. That may have accompanied the exercise of this gift in the early days, but it surely did not in the latter days, and yet I believe this gift was just as genuine and exercised the same through these later years as in the early years.

C. P. Bollman: Isn't the same thing true of the Bible? Can't you size it up and believe it because of its fruit, what it does, and not because of the supernatural things related to it?

A. G. Daniells: Yes. For instance, I would not take the story of David killing a lion and a bear or of Samson killing a lion and heralding that to unbelievers or strangers as proof that the Bible was inspired, especially about Samson. Here is the way I would want to teach the boys and girls: I would want to begin with the beginning of this movement. At that time, there was a gift given to this person, and with that gift to that individual, at the same time, came this movement of the three-fold message. They came right together in the same year. That gift was

exercised steadily and powerfully in the development of this movement. The two were inseparably connected, and instruction was given regarding this movement in all its phases through this gift, clear through for seventy years.

Then, in my mind, I look the phases over. We will take one on the Bible. What shall be the attitude of the people in this movement toward the Bible? We know that that should be our authority without a creed and without higher criticism. This is the Book.

The position we hold today is the right position, we believe - to magnify this Book, to get our instruction from this Book, and to preach this Book. The whole plan of redemption, everything necessary for salvation, is in this Book, and we do not have to go to anything outside the Book to be saved. That has been the attitude of the spirit of prophecy toward this book from the beginning, hasn't it?

(Voices: Yes.) And I suppose we can credit that gift for our attitude toward the Book as much as to any influence that anybody has exercised.

Now take the doctrines of the Bible: In all the other reformations that came up, the leaders could not rightly distinguish between all error and truth - the Sabbath day, Baptism,

the nature of man, etc. - and so they openly taught errors from this book. But now, when we come to this movement, we find the wonderful power of discrimination on the part of the spirit of prophecy. I do not know of a single truth in this Book that is set aside by the spirit of prophecy, nor a single biblical or theological error that came down through the dark ages that has been fostered by the spirit of prophecy and pressed upon the people that we have to discredit when we come to this Book.

The doctrines of baptism, the law, the place and value and dignity of the Holy Spirit in the church, and all the other teachings have been magnified by this gift.

Take another line - the activities of the church. Here is our attitude toward foreign missions or world evangelism. Who has ever exercised greater influence than this gift on behalf of world evangelism?

Take the question of liberal, unselfish support of the work. When you go to those writings, you find them full of appeals, and if we would live them out better than we do, our gifts would be greater, and our progress would be more rapid.

Then take our attitude on the service that we are to render to our fellowmen, Christian help work - all those activities where a Christian should be a real blessing, an unselfish individual in the community to help people in their sorrows and misfortunes, their poverty and sickness, and every way that they need help. We find that the writings of the spirit of prophecy abound with exhortations to an unselfish life in living among our fellowmen.

Take the question of health, the medical missionary work, and all these activities, and take the service that should be put forth on behalf of the young. Where do you find in any movement we read about where better instruction has been given regarding the attention that should be given to the young people? Take the question of education: Why, brethren, none of our teachers ever have stood in advance of the council, that good wholesome instruction that we find in the spirit of prophecy.

I point to those things as the convincing evidence of the origin of this gift and the genuineness of it - not to some ocular demonstrations that a few people have seen. I have no objections to persons speaking of those. Still, in close work with students, I certainly would take the time to note down



all these facts and hold them before the students and show that from the beginning of this movement, there has been inseparably and intimately and forcefully and aggressively connected with it this gift that has magnified everything good and has discounted, I think, everything bad. And if that is not evidence of the source of this gift among us, then I do not know what would be evidence.

W. E. Howell: I am sure the teachers would like suggestions on using the spirit of prophecy and its writings in their teaching work.

A. G. Daniells: Well, give me a question that will be definite, in a particular way.

C. L. Taylor: I would like to ask you to discuss the explanatory value of the Testimonies. Of course, I think it is generally understood by us that there are many texts to which she does not refer. She explains many texts, and there may be other explanations that are equally true that she does not touch. But my question is this: May we accept the explanations of scripture that she gives? Are those dependable?

A. G. Daniells: I have always felt they were. It may be that there may be some difficulties

in some very critical matters, but I have used the writings for years to clarify or elucidate the thought in the texts of scripture. Take "Desire of Ages" and "Patriarchs and Prophets." In reading them through, I have found many instances of good illumination.

Does that answer your question? Do you mean whether students should resort to the writings to interpret the Bible or get additional light? That is to say, is it necessary to have these writings to understand the Bible? Must we go to her explanations to get our meaning of the Bible? Is that the question, or is that involved in it?

C. L. Taylor: Not directly, but possibly indirectly. But I will give a more concrete example. We will suppose that a student comes for help on a certain scripture and wants to know what it means. Is it proper for the teacher to explain that scripture, with perhaps other scriptures illuminating the text, and then bring in the spirit of prophecy as additional light? Or suppose two students differ on the meaning of a text and come to the teacher to find out what it means:

Should the teacher explain the text and then use the Testimonies to support the position he takes? Or take still a third case: Suppose

that two brethren, both of them believers in the Testimonies and, of course, believers in the Bible primarily, have a difference of opinion on a certain text:

Is it right for them in their study of that text to bring in the spirit of prophecy to aid in their understanding of it, or should they leave that out of the question entirely?

A. G. Daniells: On that first point, I think that we are to get our interpretation from this Book, primarily. I think that the Book explains itself, and we can understand the Book fundamentally, through the Book, without resorting to the Testimonies to prove it.

W. E. Howell: The Spirit of Prophecy says the Bible is its expositor.

A. G. Daniells: Yes, but I have heard ministers say that the spirit of prophecy is the interpreter of the Bible. I heard it preached at the General Conference some years ago when it was said that the only way we could understand the Bible was through the writings of the spirit of prophecy.

J. M. Anderson: And he also said, "infallible interpreter."

C. M. Sorenson: That expression has been cancelled. That is not our position.

A. G. Daniells: It is not our position, and it is not right that the spirit of prophecy is the only safe interpreter of the Bible. That is a false doctrine, a false view. It will not stand. Why, my friends, what would all the people have done from John's day down to the present if there were no way to understand the Bible except through the writings of the spirit of prophecy? It is a terrible position to take! That is false; it is an error. It is positively dangerous! What do those people do over in Romania? We have hundreds of Sabbath keepers there who have not seen a book on the spirit of prophecy. What do those people in China do? Can't they understand this Book only as we get the interpretation through the spirit of prophecy and then take it to them? That is heathenish!

L. L. Caviness: Do you understand that the early believers got their understanding from the Bible, or did it come through the spirit of prophecy?

A. G. Daniells: They got their knowledge of the Scriptures as they went through the Scriptures themselves. It pains me to hear the way some people talk, that the spirit of prophecy led out and gave all the instruction and doctrines to the pioneers, and they

accepted them right along. That is not according to the writings themselves, "Early Writings." We are told how they did; they searched these scriptures together and studied and prayed over them until they got together on them.

Sister White says in her works that for a long time, she could not understand that her mind was locked over these things, and the brethren worked their way along. She did not bring to this movement the Sabbath truth. She opposed the Sabbath truth. It did not seem right when Brother Bates presented it to her. But she had help from the Lord, and when that clear knowledge was given to her in that way, she was a weak child and could not understand theology, but she had a clear outline given to her, and from that day to her death, she never wavered a minute. But the Lord did not buy revelation and gave another all He had given in this Book. He gave this Book, and He gave men brains and thinking power to study the Book.

I would not, in my class work, give out the idea at all to students that they cannot understand this book only through the writings of Sister White. I would hold out to students, as I do to preachers, and in ministerial meetings, the necessity of getting our understanding of the Bible from the Bible

itself, and using the spirit of prophecy to enlarge our view. I tell them not to be lazy about studying the Book, and not to rummage around first for something that has been written on a point that they can just swallow without study.

I think that would be a very dangerous thing for our ministers to get into that habit. And there are some, I must confess, who will hunt around to find a statement in the Testimonies and spend no time in deep study of the Book. They do not have a taste for it, and if they can look around and find something that is already made out, they are glad to pick that up and go along without studying the Bible. The earnest study of the Bible is the security the safety of a man. He must come to the book itself and get it by careful study, and then whatever he finds in the spirit of prophecy or any other writings that will help him and throw light and clarify his vision on it, - that is alright. Does that cover your point?

C. L. Taylor: It does to a certain extent, and yet when you take the case of those two brethren who accept the Bible and the Testimonies but still have a difference of interpretation that they want help on, - is it right for them to use the Testimonies in their study of that text, as well as the Bible?

A. G. Daniells: I think it is right to take the whole trend of teaching and thought that is put through the Testimonies on that subject. If I am perplexed about a text, and in my study of the spirit of prophecy I find something that makes it clear, I take that. I think Brother Prescott illustrates that in this matter of Matthew 24, of which there is a clear outline in the spirit of prophecy.

W. W. Prescott: For two or three years, I spent a lot of time studying the 8th chapter of Daniel to get what I thought to be the proper interpretation of that chapter. I got up to the point once when I felt that I must get that clearer, where I could use it, and I made it the special subject of prayer. I was over in England, stopping at the home of a brother there. It came to me just like a voice, "Read what it says in 'Patriarchs and Prophets' on that subject."

I turned to a bookcase back of me, took up "Patriarchs and Prophets," and began to look through it. I came right to the chapter that dealt with the subject, and I found exactly the thing I wanted to clarify my mind on that subject. It greatly helped me. That, Brother Daniells, is my personal experience over this matter that Brother Taylor raises.

In connection with what Brother Taylor has asked, I would like to suggest, whether a comment on the spirit of prophecy upon the Authorized Version establishes that version as the correct version against the Revised Version, where the reading is changed. If one accepted the Revised Version, it would throw out the comment made in the spirit of prophecy. I have a definite case in mind.

A.G. Daniells: Just in addition to that other point: I had a similar experience when I was in Europe the last time, when I was greatly exercised about the finishing of this work. I felt so anxious about it, and I said, "Lord, what is the vital, important thing necessary to get this work finished?" I was at Friedensau, and in my room praying earnestly over that matter. And on my knees, I took this little book,

"Christ's Object Lessons," and began to read. I had really got weary with prayer, and stopped to read a little, and the first thing I found was this:

[Not verified with the book] "receive the Spirit of Christ, you will grow and bring forth fruit. Your faith will increase, your convictions deepen, your love be made perfect. The fruit of the Spirit is love, joy, peace, etc.



This fruit can never perish. When the fruit is brought forth, immediately He putteth in the sickle because the harvest is ripe. That is the finish of the work. Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim His own. It is the privilege of every Christian not only to look for but to hasten the coming of the Lord Jesus Christ.

Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel! Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain."

I just stayed there on my knees and praised God for that gleam of light that came to me. It took that text in Mark, "When the fruit is brought forth, immediately He putteth in the sickle because the harvest is come."

It shows just the steps to take. I have felt from that day to this that this denomination should be on its knees praying for the infilling of the Holy Spirit, that we might quickly finish the work.

So, Brother Taylor, I would feel that the view that would be made clear by the notes in the

spirit of prophecy would be the safe view to take.

W. F. Howell: I had a little experience on that same point that came to me during this Conference, and it made an impression on my mind. I have always claimed a part of the fifth chapter of Hebrews for the teacher. I have resorted to it many times for help from a teacher's viewpoint.

Last week we were studying here the divine call to teach, and I resorted to this chapter for some thought, and in connection with it I read a comment in the spirit of prophecy. I think the Spirit of the Lord led me to it. It says this is for the teacher: "He who seeks to transform humanity must himself understand humanity." I thought that was good for the teacher. "Only through sympathy, faith and love can men be reached and uplifted."

Here Christ stands revealed as the Master Teacher. Of all that ever dwelt on the earth, He alone has perfect understanding of the human soul." Then comes this scripture from the fifth of Hebrews:

"We have not a high priest - Master-Teacher, for the priests were teachers - that cannot be touched with the feelings of our infirmities, one that hath not been in all

points tempted like as we are." That brought a flash of light on the fifth chapter of Hebrews I had never received. Then I took that idea of the high priest being a master teacher, and I found the best outline of the qualifications of a teacher I could find in any one place in the Bible, and now I claim the whole of the fifth chapter for the teacher.

F. M. Wilcox: I have a paragraph here that I would like to read. This is so completely in harmony with what Brother Daniels has expressed that I thought I would like to read it. James White, in the Review of 1851, wrote this, and it was republished again four years later, as expressing what he considered the denominational view with respect to the Testimonies back there:

## "GIFTS OF THE GOSPEL CHURCH"

"The gifts of the Spirit should all have their proper places. The Bible is an everlasting rock. It is our rule of faith and practice. In it, the man of God is 'thoroughly furnished unto all good works. If every member of the church of Christ were holy, harmless, and separate from sinners and searched the Holy Scriptures diligently and with much prayer for duty, with the aid of the Holy Spirit, we think they would be able to learn their whole duty in 'all good works.' Thus 'the man of God may be perfect.' But as the reverse

exists, and ever has existed, God, in much mercy, has pitied the weakness of his people and has set the gifts in the gospel church to correct our errors and to lead us to his living Word. Paul says they are for the 'perfecting of the saints,' 'till we all come in the unity of the faith.' The extreme necessity of the church in its imperfect state is God's opportunity to manifest the Spirit."

"Every Christian is duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth and his whole duty. He is not at liberty to turn from them to learn his duty through any of the gifts. We say that the very moment he does, he places the gifts in the wrong place and takes a perilous position. The Word should be in front, the eye of the church should be placed upon it, as a rule, to walk by, and the fountain of wisdom, from which to learn duty in 'all good works.' But if a portion of the church errs from the truths of the Bible and becomes weak and sickly, and the flock becomes scattered, it seems necessary for God to employ the gifts of the Spirit to correct, revive, and heal the erring; we should let him work. Yea, more, we should pray for him to work and plead earnestly that he would work by the Spirit's power and bring the

scattered sheep to his fold. Praise the Lord; he will work. Amen." -Review and Herald of April 21, 1851.

We wrote the above article on the gifts of the gospel church four years since. It was published in the first volume of the Review. One object in republishing it is that our readers may see for themselves what our position has ever been on this subject, and that they may be better prepared to dispose of the statements of those who seek to injure us.

The position that the Bible, and the Bible alone, is the rule of faith and duty does not shut out the gifts which God set in the church. To reject them is to shut out that part of the Bible which presents them. We say, let us have a whole Bible, and let that, and that alone, be our rule of faith and duty. Place the gifts where they belong, and all is harmony. Review and Herald of October 3, 1854.

W. W. Prescott: How should we use the writings of the spirit of prophecy as an authority by which to settle historical questions?

A. G. Daniells: Well, now, as I understand it, Sister White never claimed to be an

authority on history, and never claimed to be a dogmatic teacher on theology. She never outlined a course of theology, like Mrs. Eddy's book on teaching. She just gave out fragmentary statements but left the pastors and evangelists and preachers to work out all these problems of scripture and of theology and of history. She never claimed to be an authority on history; and as I have understood it, where the history that related to the interpretation of prophecy was clear and expressive, she wove it into her writings; but I have always understood that, as far as she was concerned, she was ready to correct in revision such statements as she thought should be corrected. I have never gone to her writings, and taken the history that I found in her writings as the positive statement of history regarding the fulfillment of prophecy. I do not know how others may view that, but I have felt that I should deal with history in the same way that I am exhorted to deal with the Bible - prove it all carefully and thoroughly, and then let her go on and make such revisions from time to time as seem best.

Just one more thought: Now you know something about that little book, "The Life of Paul." You know the difficulty we got into about that. We could never claim inspiration in the whole thought and makeup of the

book because it has been thrown aside because it was badly put together.

Credits were not given to the proper authorities, and some of that crept into "The Great Controversy," - the lack of credits, and in the revision of that book, those things were carefully run down and made right. Personally, that has never shaken my faith, but there are men who have been greatly hurt by it, and I think it is because they claimed too much for these writings. Just as Brother White says, there is a danger in going away from the Book and claiming too much. Let it have its full weight, just as God has fixed it, and then I think we will stand without being shaken when some of these things do appear that we cannot harmonize with our theory.

W. W. Prescott: There is another experience that you know of that applies to what Brother Taylor has brought up. Some of the brethren here remember very well a serious controversy over the interpretation of the 8th chapter of Daniel, and there were some of the brethren who ranged themselves against what was called the new view, and they took her writings to uphold their position. She wrote to those brethren and instructed them not to use her writings to settle that controversy. I think that ought to

be remembered as being her own counsel when brethren that did claim to believe the Bible and the spirit of prophecy were divided over an interpretation, and it was a matter of public controversy.

J. N. Anderson: How far would you take that word from Sister White to be a general statement about her writings?

A. G. Daniells: I think it was especially on the case then, but I think we have to use the same judgment about using her writings in other cases.

C. A. Shull: Just how shall we use the Testimonies in the classroom? What shall be our attitude toward them in the line of history, especially? Before I knew that there was any statement in the spirit of prophecy regarding the experience of John, I stated to the class that there was a tradition that John had been thrown into a cauldron of boiling oil, and a student immediately produced that statement in the Testimonies that John was thrown into the boiling oil. Now, I want to know, was she given a divine revelation that John was thrown into a vat of boiling oil?

Now another question, on the taking of Babylon. Mrs. White, in the spirit of prophecy, mentions that Babylon was taken,



according to the historian, by the turning aside of the waters. Modern scholarship says it was not taken that way.

What should be our attitude in regard to such things?

Mrs. Williams: We have that question to meet every year.

E. Albertsworth: I have been confronted in my classes by students who come with the Testimonies and endeavor to settle a question by quoting where she says, "I have been shown." They said that of all things that must settle the matter. I have wanted to know what attitude we should take on a question of that kind.

C. P. Bollman: Wouldn't that latter question require a concrete example?

A. G. Daniells: Yes, I think it would.

E. F. Albertsworth: I do not recall the example, but some of the students would say that meant she had a direct revelation, and others would say that meant that she was shown by people around her.

A. G. Daniells: I do not think that is what she means when she says that. When she was shown, it was by the angel or the revelation

that was made to her. I feel sure that was her meaning.

E. F. Albertsworth: I have found students who had doubts about that.

W. G. Wirth: Suppose we do have a conflict between the authorized and revised versions?

A. G. Daniells: That question was up before. You must not count me an authority, for I am just like you in the matter. I have to form my own opinions. I do not think Sister White meant at all to establish the certainty of a translation. I do not think she had that in mind or had anything to do with putting her seal of approval on the authorized or revised version when she quoted that. She uses whichever version helps to bring out the thought she has most clearly.

Regarding this historical matter, I cannot say anything more than I have said that I never understood that Sister White undertook to settle historical questions. I visited her once over this matter of the "daily," and I took along with me that old chart - as early a chart as we have access to.

C. P. Bollman: The same chart that Elder Haskell sells?

A. G. Daniells: Yes, it was that same chart. I took that and laid it on her lap, and I took "Early Writings" and read it to her, then told her of the controversy. I spent a long time with her. It was one of her days when she felt cheery and rested, so I explained it to her quite fully. I said, "Now here you say that you were shown that the view of the 'daily' that the brethren held was correct. Now," I said, "there are two parts here in this 'daily' that you quote. One is this period of time, the 2300 years, and the other is what the 'daily' itself was."

I went over that with her, and every time, as quick as I would come to that time, she would say, "Why, I know what was shown me, that that period of 2300 days was fixed, and that there would be no definite time after that. The brethren were right when they reached that 1844 date."

Then I would leave that and go on about this "Daily." "Why," she said, "Brother Daniells, I do not know what that 'daily' is, whether it is paganism or Christ's ministry. That was not the thing that was shown me."

And she would go into that twilight zone right away. Then she would straighten when I returned to the 2300 years. right up and say, "That is the thing we never can move

away from. I tell you, you never can move away from that 2300-year period. It was shown to me that that was fixed." And I believe it was, brethren. You might just as well try to move me out of the world as to move me on that question - not because she says it, but because I believe it was clearly shown to her by the Lord. But on this other, when she says she was not shown what the "daily" was, I believe that, and I take "Early Writings" 100% on that question of the "daily," fixing that period. That is the thing she talks about, and I take the Bible with it and the Bible as to what the "daily" is.

So, when it comes to those historical questions about the taking of Babylon, I think this, brethren, we ought not to let every little statement in history that we find lead us away from the spirit of prophecy. You know historians contradict each other, don't you? Of course, your work is to get back, get back to the fountainhead, the original thing. When you get back there and get it clear, I do not believe that if Sister White were here to speak to you today, she would authorize you to take a historical fact, supposed to be a fact, that she had incorporated in the book, and put it up against an actual thing in history. We talked with her about that when "Great Controversy" was being revised, and I have

letters in my file in the vault there where we were warned against using Sister White as a historian. She never claimed to be that. We were warned against setting up statements in her writings against the various history that there is a fact. That is where I stand. I do not have to meet with students, and I do not have to explain myself in a congregation. I suppose I have it easier than your teachers do.

W. W. Prescott: On that very point you mention as to the capture of Babylon, one of the most recent editions of the Bible (?) takes the position of Herodotus against and he says: "Why should we discount the writings on parchment in favor of the writings on clay?"

A. G. Daniells: That is what I mean, that we should not allow every historical statement that we find that contradicts the Testimonies to set us wild. If there are two authorities of equal value, bring up the authority in harmony with what we have.

C. A. Shull: We teachers have a great responsibility to take the right attitude. If we say that a certain thing in the Testimonies is incorrect, students are likely to carry away the impression that we do not have faith in the Testimonies.

A. G. Daniells: There are two ways to hurt students in this matter. One way is to discount the Testimonies and cast some questions and doubts on them. I would never do that, brethren, in the schoolroom.

No matter how much I was perplexed, I would never cast doubt in a student's mind. I would take hours to explain matters to ground the student in it. Casting doubts and reflections is one way to hurt a student. Another way is to take an extreme and unwarranted position. You can do that and pass it over, but when that student gets out and gets in contact with things, he may be shaken and perhaps shaken clear out and away. We should be candid and honest and never put forth a claim that is not well-founded simply to appear to believe. You will have to be careful in giving this instruction because many of the students have heard from their parents things that are not so, and they hear from preachers things that are not so, and so their foundation is false.

I must refer again to the attitude of A. T. Jones. In his heyday, you know, he just drank the whole thing in and would hang a man on a word. I have seen him take just a word in the Testimonies and hang to it, and that would settle everything - just a word. I was with him when he made a discovery - or, if

he didn't make it, he appeared to make it - and that was that there were words in the Testimonies and writings of Sister White that God did not order her to put in there, that there were words which she did not put in by divine inspiration, the Lord picking the words, but that somebody had helped to fix that up. And so, he took two testimonies and compared them, and he got into great trouble. He went on with Dr. Kellogg, where he could just pick things to pieces.

F. M. Wilcox: Back in the '60s or '70s, a General Conference in session passed this resolution; they said, we recognize that the Testimonies have been prepared under great pressure and stress of circumstances, and that the wording is not always the happiest, and we recommend their republication with such changes as will bring them to a standard.

A. G. Daniells: I would like to get hold of that resolution. Now, brethren, I want to ask you honestly if there is a man here who has had doubt created in your mind from my attitude and the positions I have taken. [VOICES: No! No!] Or is there one of you that thinks I am shaky on the Testimonies? I will not say that I think my position is not just right, for you might disagree with me, but from what I have said, is there a tendency to lead you to

believe that I am shaky and that sometimes I will help to get you away from the Testimonies? [Several decided no's were heard.]

C. L. Taylor: In your talk a few evenings ago, I agreed 100% with everything you said. Today there is just one question in my mind.

A. G. Daniells: Let us have it.

C. L. Taylor: That is regarding those outward manifestations, those things of perhaps a miraculous nature. I do not know whether you intend to carry the impression that you discredit those or that you simply would not teach them. If it is that you would not hold them up as proof that the work is inspired, I am heartily in agreement with that. On the other hand, if you take the position that those things are not to be relied on, that Elder Loughborough and others are mistaken about these things, I should have to disagree with you.

A. G. Daniells: No, I do not discount or disbelieve them, but they are not the kind of evidence I would use with students or unbelievers.

C. L. Taylor: I agree with that.



A. G. Daniells: I do not question them, but I do not think they are the best evidence to produce. For instance, I do not think the best kind of proof for me to give an audience on the Sabbath question or the nature of man or baptism is to go and read Sister White's writings to them. I believe the best proof I can give is the Bible. Perhaps you will remember that it fell to me to preach Sister White's funeral sermon, and if you will remember, I took that occasion to give evidence of her high calling. I did not give a long list of fruits and miraculous evidence. I knew the matter would be published to the world in hundreds of papers, and I wanted to give them something that would be a high authority, and this is what I gave:

First, she stood with the word of God from Genesis to Revelation in all its teaching.

Then, she stood with mankind in his highest endeavors to help humanity - elaborating on those points.

That is what I mean, Brother Taylor, but I do not discount those other things.

I want to know this, brethren: Does my position appear to be of such a character that you would be led to think I am shaky? [VOICES: No!] If you think it, just say it right out! I do not want to do that, but I have to be honest - I cannot camouflage in this. I have stood through it about forty years unshaken,

and I think it is a safe position, but if I were driven to take the position that some do on the Testimonies, I would be shaken. [VOICE: That's right!] I would not know where to stand, for I cannot say that white is black and black is white.

H. C. Lacey: There is no doubt that you believe the Testimonies, but will you mind my adding another personal note?

A. G. Daniells: No.

H. C. Lacey: It is this: Those who have not heard you, as we have here, and are taking the other side of the question - some of them are deliberately saying that neither you nor Professor Prescott believes the Testimonies. For instance, I went out to Mt. Vernon, and I met the graduating class there. When the exercises were over, I had a private talk with three or four of those young people. They told me that they certainly understood that our General Conference men down here - they did not mean me or Brother Sorenson - did not believe the Testimonies.

W. W. Prescott: You are not telling us news.

H. C. Lacey: We, as teachers, are in a hard position. We have got nearly down to

bedrock in the questions asked here, but the students do get right down to bedrock on some of these things, and we need to get a little deeper here. There are people here at these meetings who do not dare to ask certain questions that have come up in their minds or private talks. But you know that the teacher is in a challenging position.

On that matter of the capture of Babylon, I have felt free to say that I thought the evidence was that Cyrus did not capture it that way, but we would hold the matter in abeyance and simply study it. Suppose now that further tablets would come to light. Other evidence would be brought in to prove indisputably that Cyrus did not capture Babylon that way. Would it be right to say that if there is a revision of that book, "Patriarchs and Prophets," which endorses, in one casual sentence, that old view, - the revision would be brought into harmony with recently discovered facts?

A. G. Daniells: I think that is the position Sister White occupies. I think that is what she has done. I never understood that she put infallibility into the historical quotations.

H. C. Lacey: But some do understand it.

W. W. Prescott: Interestingly, even a higher critic like George Adams Smith agrees with Herodotus (?).

Brother Daniells was speaking about this question of physical outward evidence. One of those pieces of evidence has been that the eyes were open, as you will remember, and this scripture in the 24th chapter of Numbers is always referred to, showing that it is in harmony with that. But you read the Revised Version, and you find it reads, "And he took up his parable, and said, Balaam the son of Beor saith, And the man whose eye was closed saith:" In this text, it puts it just the other way. Then I would not want to use that as an argument that the prophet's eyes were open.

A. G. Daniells: That is what I mean by referring to secondary matters.

H. C. Lacey: In our estimate of the spirit of prophecy, isn't its value to us more in the spiritual light it throws into our hearts and lives than in the intellectual accuracy in historical and theological matters? Ought we not take those writings as the voice of the Spirit of our hearts instead of the teacher's voice in our heads? And isn't the final proof of the spirit of prophecy its spiritual value rather than its historical accuracy?

A. G. Daniells: Yes, I think so.

J. N. Anderson: Would you explain things as you have this morning? Would you explain that you do not think the Testimonies are to be taken as final in the matter of historical data, etc., to justify a position?

A. G. Daniells: Who gives the teaching in the school on the spirit of prophecy? Is it the Bible teacher? How do you get that question before the students?

C. L. Taylor: Both Bible and history teachers catch it.

W. H. Wakeham: It comes up in every Bible class.

H.C. Lacey: Wouldn't it be a splendid thing if a little pamphlet were written setting forth in plain, simple, straightforward style the facts as we have them - simple, sacred facts - so that we could put them into the hands of inquiring students?

Voice: Our enemies would publish it everywhere.

C. L. Benson: I think it would be a splendid thing if our brethren were a little conservative on these things. We had a man come to our Union and spend an hour and a

half on the evidence of the spirit of prophecy through Sister White. The impression conveyed that practically every word she spoke and every letter she wrote, personal or otherwise, was a divine inspiration. Those things make it hard for our teachers and ministers.

W. G. Wirth: I want to second what Professor Lacey has brought out. I wish you general men would get out something for us because we are the ones that suffer.

W. W. Prescott: To my certain knowledge, a most earnest appeal was made for that from her office to issue such a statement, and they would not do it.

C. P. Bollman: It wasn't made to her, though.

W. W. Prescott: No, but it was made to those who were handling her manuscripts.

A. G. Daniells: Some of those statements, like what Brother Wilcox read here this morning, have been up several times, and Brother White always took a good sensible position.

W. W. Prescott: Brother Wilcox had a letter from Sister White herself that he read.

A. G. Daniells: When these things were under pretty sharp controversy, W. C. White, for his mother, sent out things that we had in our vaults here that greatly modified this, and helped to smooth out these wrinkles and get a reasonable ground on which to stand. I do not know, but perhaps the General Conference Committee might appoint a committee to do this and have reliable, responsible men that the people do not question at all take hold of that and bring out these facts. It does seem to me that in our schools, there ought to be an agreement among the teachers. If possible, the history and Bible teachers and others that have to do with these things should get together and have their stories and teaching. The truth should be given to those students; when you give it to them, you will have them founded and established on this without trouble. But when these erroneous views are given, they get a false idea, and then there is a danger when an honest man takes the true side and states his position.

W. E. Howell: It seems to me that the point is crucial. I have been somewhat perplexed on this matter. We have talked over things very freely and frankly here at the other meeting and this, and I think the teachers here at [sic] are all satisfied as to the place that is to be given to the spirit of prophecy in its

relation to their work. But these teachers, when they get back to their places of work, will have all kinds of questions put to them. It has been a question for me as to how far a teacher ought to go with a class of young people or with an indiscriminate body to deal with and attempt to bring out what they have heard here and have received and believed for themselves. I think there is where the difficulty is going to be. We have only two teachers here out of an entire faculty. Some other faculty members might not be cleared up on these things. There may be teachers endeavouring to teach science out of the spirit of prophecy, or another teacher who has not benefited from this discussion may have another viewpoint. And it puts these teachers in a tough situation. If there is anything that can be done by putting something in the hands of the teachers so that they could give true representation in the matter, I think it would be a great help.

W. W. Prescott: Can you explain how two brethren can disagree on the inspiration of the Bible, one holding to the verbal inspiration and the other opposed to it? Yet, no disturbance be created in the denomination? That situation is right here before us. But if two brethren take the same attitude on the spirit of prophecy, one



holding to verbal inspiration and the other discrediting it, he that does not hold to the verbal inspiration is discredited.

F.M. Wilcox: Do you believe that a man who doesn't believe in the verbal inspiration of the Bible believes the Bible?

W. W. Prescott: I do not have any trouble over it at all. I have a different view myself. If a man does not believe in the verbal inspiration of the Bible, he is still in good standing; but if he says he does not believe in the verbal inspiration of the Testimonies, he is discounted right away. I think it is an unhealthful situation. It puts the spirit of prophecy above the Bible.

W. G. Wirth: Really, that is my biggest problem. I shall certainly be discredited if I go back and give this view. I would like to see some published statement given out by those who lead this work so that if that thing came up, there would be some authority back of it because I am in for a lot of trouble on that thing. I would like to see something done because that education is going right on, and our students are being sent out with the idea that the Testimonies are verbally inspired, and woe is to the man out where I am that does not align with that.

Now as to health reform: Frequently, a student will come to me and quote what Sister White says about butter. But we serve butter on our tables right along. And they will bring up about meat, how under no consideration is that to be eaten. And I know that is unreasonable, and there are times when it is necessary to eat meat. What shall we do about that? I would like a little light on some of those details, whether we should take them at full value.

A. G. Daniells: I am willing to answer part of that, for I have had it about a thousand times. Take this question of health reform. It is well known from the writings themselves and personal contact with Sister White and common sense that in travelling and in the knowledge of different parts of the world, the instruction outlined in the Testimonies was never intended to be one great wholesale blanket regulation for peoples' eating and drinking. It applies to various individuals according to their physical condition and the situation in which they find themselves.

I have always explained it that way to our ministers in ministers' meetings. We had a ministers' meeting over in Scandinavia, and we had one man there from the "land of the midnight sun," up in Hammerfest where you

never grow a banana or an apple or a peach, and hardly even a green thing. It is snow and cold there nearly all the time, and the people live to a large extent on fish and various animal foods that they get there. We had sent a nurse from Christiania up there as a missionary. He had a strict idea of the diet according to the Testimonies, and he would not touch a fish or a bit of reindeer, nor any kind of animal food, and he was getting poor; because missionaries that are sent out do not have much money, and they cannot import fresh fruits; and it was in the days when even canned goods were not shipped much. The fellow nearly starved to death.

He came down to attend that meeting, and he was nearly as white as your dress [speaking to Sister Williams]. He had hardly any blood in his body. I talked to him, and I said, "Brother Olson, what is the matter with you? We will have to bring you away from up there if you do not get better. You have no red blood corpuscles in your blood." I talked with him a while and finally asked him, "What do you live on?"

"Well," he said, "I live a good deal on the north wind."

I said, "You look like it, sure enough."

We talked, and I found out that the man wasn't eating much but potatoes and

starchy foods - just a limited diet. I went at him with all the terror I could inspire for such foolishness.

Voice: Did you make any impression?

A. G. Daniells: Yes, I did. And I got other brethren to join me. We told that man he would be buried up there if he tried to live that way. We talked with him straight about it.

When I returned to this country, I talked with Sister White about it, and she said, "Why don't the people use common sense? Why don't they know that we are to be governed by the places we are located?" You will find in a little testimony a caution thrown out, modifying the extreme statements made.

F. M. Wilcox: Sister White says in a copy of the Instructor that there are some classes that she would not say should not eat some meat.

A. G. Daniells: There are very conscientious men and ministers who are afraid they will eat something they ought not to. On that very point, Paul says that the kingdom of God is not meat or drink but righteousness and peace; and we are working and trying to get through to the kingdom just as much on the ground of works by eating or not eating

as by any other thing in this world. You can never put down vegetarianism as the way to heaven. I have been over to India where they are mighty strict about their eating, but they do not get righteousness that way.

C. L. Taylor: It is true of all works, isn't it?

A.G. Daniells: Certainly. You take men who have never allowed a piece of animal food to pass their lips, and some of them are the most tyrannical, brutal men; and when we try to reach them with the gospel, we have to tell them that is not the way to God, that they will have to come and believe in the Lord Jesus Christ and have His righteousness imputed to them on confession, forgiveness, and all of that. We have people among us that are just as much in danger of trying to establish this righteousness by works in the matter of the dietary as the world has seen in anything.

You know from what Sister White brought out on the matter of righteousness that it was not her purpose to put down eating and drinking as the way to heaven. It has its place. It is important, and I would not want to see this denomination swing away over to the position of other denominations.

Still, I do not like to hear of teaching that would lead these people to fall back on eating and drinking for righteousness, for

Paul said that is not the way. I do not think proper caution was used in putting out some of these things, and I have told Sister White so.

Mrs. Williams: You mean in publishing them?

A.G. Daniells: Yes, when they were written. I told Sister White that it seems to me that if conditions in the Arctic regions and the heart of China and other places had been taken into account, some of those things would have been modified. "Why," she said, "yes, if the people are not going to use their judgment, then of course we will have to fix it for them." It seemed so sensible to me. Sister White was never a fanatic; she was never an extremist. She was a level-headed woman. She was well-balanced. I found that so during 40 years of association with her.

When we were down in Texas, and old Brother White was breaking down, that woman just got the most beautiful venison every day to eat, and my wife cooked it; and he would sit down and eat some of that and say, "O, Ellen, that is just the thing!" She did not hold him up and make him live on a starch diet! I always found her well-balanced. Some people are extremists who are fanatical, but I do not think we should allow those people to fix the platform and

guide this denomination. I do not propose to do it, for one.

And yet I believe that we should use all the caution and all the care that is set out for the maintenance of health. And brethren, I have tried to do it, but I have not lived all my life on the strictest dietary set down there. I have had to go all over this world, and as you know, I have had to be exposed to all the disease germs. I have had to live on a very spare diet in places in my travel, and I have. lived on wheels and under great pressure, and it was prophesied when I went into this in 1901 that a decade would finish me, and I would either be a broken-down old man on the shelf or in the grave. That is the way my friends talked, and they sympathized with me and regretted that I ever took this position, but I said to myself, "By the grace of God, I will live in every possible way just right as far as I know it, to conserve my strength."

This is my 19th year, and I am not broken down, and I am not on the shelf or in the grave. I am strong and well. I am weary, but I can get rested. I have tried to be honest and to be true to my sense of what was the right thing to do, and it has kept me well and strong. That is the basis on which I propose to work. I do not propose to have any

extremist lay down the law to me as to what I shall eat up in the heart of China. I propose to use my sense as to what I ought to eat in those places where you cannot get a green thing, hardly.

Mrs. Williams: In the interior of Africa, we had to cook everything we ate, to kill the germs.

A.G. Daniells: Why, yes, in China, you must sterilize your hands and your knife, and if you eat an apple, it must be sterilized after it is peeled, and even then, it is not always safe. I do not think we have to take an extreme position on the diet question for all classes. We are not all alike. What is good for one man is not good for another. I have seen Elder Irwin sit down and eat two or three raw apples at night just before going to bed, but one apple at night would upset me so that my tongue would be covered with fur and my head swelled up. I would not eat one if you would give me five dollars.

I count on health reform to reject that which I know injures me and take that which I know strengthens me and maintains me in the strongest physical trim for service and hard work. That is my health reform. Raw apples are good for people that have the right digestion for them, but if a person hasn't



that sort of digestion, he must lay down the law; no raw apples for him.

That is the way a lot of things got into the Testimonies. They were Many of them written for individuals in various states of health, and then they were hurried into the Testimonies without proper modification. That is not to say that they are false things, but it is to say that they do not apply to every individual the world over alike. And you cannot put a health-reform regime or rule down for the whole world alike because of the different physical conditions that maintain. That is what I tell in ministers' meetings and I do not think I destroy the force of the message at all, only to the extremist.

Brother Waldorf: I have had no trouble for over twenty years with the spirit of prophecy or with the Bible. The more I have studied both, the more firmly I have become convinced of this platform. I have read the whole of higher criticism right through, and the other side of it. There are 50,000 different readings in the Bible. There are many mistakes that were made in transcribing. Now in the matter of historical complication, I take the Bible and the spirit of prophecy exactly alike.

A.G. Daniells: Here is one illustration of a mistake in the Bible: In Samuel, it says a man lifted his hand against 800 men whom he slew; then in Chronicles, this same thing is spoken of, and it says that he lifted his hand against 300 men, whom he slew.

Waldorf: I have never held up the spirit of prophecy as being infallible. But students come to me from different teachers, having different views. One comes and says Professor Lacey taught me this way, and another comes from Professor Johnson, who taught him some other way. There are lots of them coming to the medical college that way from different teachers. They do not know whether every word of the spirit of prophecy is inspired or not. I teach them this way: When this message was first started, God brought this gift of prophecy into the church, and through this gift, God has approved of the major doctrines that we hold right down from 1844. I, for one, hold that the gift of the spirit of prophecy was given to us to get the mould, lest we should trust human reasoning and modern scholarship, for I believe that modern scholarship has gone bankrupt in Greek and Hebrew.

As for meat eating, I haven't touched meat for twenty-one years; but I buy meat for my wife. I often go into a butcher shop and get

the best they have to keep her in life. I never will use the Testimonies as a sledgehammer on my brother.

A.G. Daniells: I will tell you one thing; a great victory will be gained if we get a liberal spirit so that we will treat brethren who differ with us on the interpretation of the Testimonies in the same Christian way we treat them when they differ on the interpretation of the Bible. That will be a good deal gained, and it is worth gaining, I want to tell you, for I have been under criticism ever since the controversy started in Battle Creek.

Isn't it a strange thing that when I and some of my associates fought that heresy year after year, and we got message after message from the spirit of prophecy - some of them very comforting and uplifting messages and all that time, we were counted as heretics on the spirit of prophecy? How do you account for that? Why didn't the spirit of prophecy get after us? I claim that I know as well as any man whether I believe in the spirit of prophecy. I do not ask people to accept my views, but I would like brothers' confidence where we differ in interpretation. If we can engender that spirit, it will be a great help; I believe we have to teach it right in our schools.

Suppose students come to you with questions about the Bible that you do not know what to do with - or do you always know? I would like to go to a teacher for a year that would tell me everything here that puzzles me! What do you do when students come to you with such questions?

W. H. Wakeham: I tell them I do not know, and I do not lose their confidence, either. (good answer)

A. G. Daniells: Well, when they come to you with something in the spirit of prophecy that is puzzling, why not say, as Peter did, that there are some things hard to be understood? I do not think that destroys the confidence of the people. But we have got the idea that we have got to just assume full and complete knowledge of everything about the spirit of prophecy and take an extreme position in order to be loyal and to be true to it.

W. E. Howell: I just want to remark on two things. One is the question Professor Prescott raised in our previous meeting as to why people take these different attitudes toward a man on the Bible and on the Testimonies. I am not philosopher enough to explain an attitude of that sort, but I do think that the cause of it lies primarily in the

making of extreme and radical positions. I think that is where the root of the difficulty lies, especially regarding the spirit of prophecy.

Brother Daniells and Brother Prescott and others have come in here with us and have talked very frankly with us, and I am sure every man here will say that they have not covered up anything. They have not withheld anything that you have asked for that they could give you about this matter. I do not doubt your experience as it is mine when I go out from Washington to hear that Brother Daniells or Brother Prescott does not believe the spirit of prophecy.

A. G. Daniells: Brother Spicer, too.

W. E. Howell: Yes, and Brother Spicer. I feel confident of this that as you go out from this council, you can be a great help in setting people straight on these things, and I believe it is our privilege to do it, brethren, to help the people on these points. Many of them are sincere and honest in that position, from what they have heard. I think it is our duty to help such people all we can as we meet them.

C. L. Benson: Is this subject going to be dropped here? From what Brother Daniells has said, I know what it is going to mean to some of our schools and to our General

Conference men. I feel it would be unfair to us as teachers to go back and make any statement. Letters have already come in, asking about the general men with reference to interpreting the spirit of prophecy. I do not think it is fair for us to go out and try to state the position of our General Conference men. On the other hand, I know the feeling and doctrine as taught in our conferences, and they are the Bible teachers of the people. If our Bible and history teachers take these liberal positions on the spirit of prophecy, our schools are going to be at variance entirely with the field. Our people are beginning to wonder about the condition our schools are in. They say they read in the Review of this spirit of paganism, and they say those articles surely would not have been published in the Review if these conditions did not exist in our own schools. Why? What would they be putting it in the Review for if that were not the case? That is a fact; many of our people take the position that those articles were written because of conditions existing in our own schools. I think we ought to get down to a solution to this thing if we can and start some kind of campaign for education. Out in the field, we have stressed the importance of the spirit of prophecy more than the Bible, and many of our men are doing it right along. They tell of the wonderful phenomena, and many times

they get their entire sermon from the spirit of prophecy instead of the Bible. If a break comes between our schools and the field, we are in a serious place.

T. M. French: I believe it would help us a great deal if some general statement were issued and if some of this matter that has been brought up could be given, showing that we are not shifting our position, that we are viewing the spirit of prophecy as it has been viewed all along. I believe it would help to settle the situation at our conferences and would be a great help both to the conferences and to the schools. I am sure from what has been read here of letters and resolutions of the past that we have not shifted our position, but the matter is just up again; and if we could get out statements as to our attitude all along and restate the matter, I believe it would do much good.

W. E. Howell: The next topic we have is a consideration of how to teach the spirit of prophecy in our schools. In our recent general educational convention, we provided a semester's work in the curriculum in this subject. I think we ought to take ten minutes' intermission and then take up this topic, which will give an opportunity to further questions along this line...

There is no doubt that later on in that first decade of the twentieth century, Daniells himself began ignoring Spirit of Prophecy counsels, but in relation to the theological crises of 1903-1905, Daniells stood solidly in defence of Ellen White's positions.

Letter to Dr. Kellogg

I would not dare to speak of God as you, Dr. J. Kellogg, have done. My brother, when you are tempted to speak of God, where He is, or what He is, remember I am instructed to say that there is nothing in the Word of God to? The Father, the omniscient One, created the world through Christ Jesus.

I have hesitated and delayed about the sending out of that which the Spirit of the Lord has presented to me. I present to you the things that the Lord has presented to me. (4MR 59.4)

These new, fanciful theories are fascinating and misleading. They endanger.

"The marks of Solomon's Apostasy lived ages after him. In the days of Christ, the worshipers in the temple could look, just opposite them, upon the Mount of Offense and be reminded that the builder of their rich and glorious temple, the most renowned of all kings, had separated himself from God, and reared altars to heathen idols; that the mightiest ruler on earth had failed in ruling



his spirit. Solomon went down to death a repentant man, but his repentance and tears could not efface from the Mount of Offense the signs of his miserable departure from God. Ruined walls and broken pillars bore silent witness for a thousand years to the apostasy of the greatest king that ever sat upon an earthly throne.” (CC 200.5)

The Personality of God and of Christ:

Then again, in the SDA denomination during the 1890's by Dr. Kellogg, which Ellen White was called the Alpha of Apostasy in the Seventh-Day Adventist church. She also was shown that the Omega would follow shortly after her death, which it did but at first, was unofficially introduced because there were still too many strong objectors in the 1960s - the 1970s, Dr. Froome presented the Holy Spirit to the churches, not as the manifestation of the omnipresent, omniscient, and all-powerful spirit of God through Christ, but as a third personage just like God and Christ. In other words - another God.

## A Warning

“If the church of God becomes LUKEWARM [LAODICEAN], it does not stand in favor with God any more than do the churches that are represented as having fallen and become the habitation of devils and the hold of every foul spirit and the cage of every unclean and hateful bird. Those who have had

opportunities to hear and receive the truth, and who have united with the Seventh day Adventist church, calling themselves the commandment-keeping people of God, and yet possess no more vitality and consecration to God than do the nominal churches, will receive of the plagues of God just as verily as the churches who oppose the law of God." (E.G. White, Letter 35, 1898)

"Thus, saith the Lord, Stand ye in the ways, and see, and ask for the old paths where is the good way, and walk therein." Other foundation can no man lay than that which has been laid."

"While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, "Lo, am with you always, even unto the end of the world." Matt. 28:20. While He delegates His power to inferior ministers, His energizing presence is still with His church." (The Desire of Ages, p. 166)

"Father and Son are pledged to fulfill the terms of the everlasting covenant." (E. G. White, The Youth's Instructor June 14, 1900, par. 5)

“In the plan to save a lost world, the counsel was between them both; the covenant of peace was between the Father and the Son.” (E. G. White, ‘Signs of the Times,’ December 23, 1897, par. 2)

“The great gift of salvation has been placed within our reach at an infinite cost to the Father and the Son.” (E. G. White, Review and Herald March 10, 1891, par. 2)

“But in the transgression of man both the Father and the Son were dishonored.” (E. G. White, Signs of the Times, December 12, 1895, par. 7)

“The human family cost God and his Son Jesus Christ an infinite price.” (E. G. White, Special Testimonies on Education, p. 21) 1896.

“No man, nor even the highest angel, can estimate the great cost; it is known only to the Father and the Son.” (E. G. White, The Bible Echo, October 28, 1895, par. 4)

Therefore, should there be any questions as to who is to be exalted?

“The thing that hath been, it [is that] which shall be; and that which is done [is] that which shall be done: and [there is] no new [thing] under the sun.”

## Ecclesiastes 1:9

Ellen was born in 1827-1844=17 1882. Her testimonies were doubted in 1893 Kellogg's apostasy.

"Great Principles of Truth"

"The truth which Peter had confessed is the foundation of the believer's faith. It is that which Christ Himself has declared to be eternal life." CC 311.3

Other foundation can no man lay than that is laid, which is Jesus Christ."

1 Corinthians 3:11

Truth is straight, plain, clear, and stands out boldly in its own defense; but it is not so with error.

Warning of Another Foundation presumption. There is a spirit of opposition to the plain word of God and to the testimony of His Spirit. There is a spirit of idolatrous exaltation of mere human reason above the revealed wisdom of God. The enemy is ever seeking to lead souls into infidelity and skepticism. He would do away with God, and with Christ, who was made flesh and dwelt among us to teach us that in obedience to God's will we may be victorious over sin. (1SM 194.2) 1904.

The prevailing spirit of our time is that of infidelity and apostasy - a spirit of pretended illumination because of a knowledge of the truth, but in reality, of the blindest.

The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established.

We cannot now enter into any new organization; for this would mean apostasy from the truth. 1905, 2SM 390, Man.Rel.129.

“Men in positions of responsibility are in danger of changing leaders. This I know, for it has been plainly revealed to me. I have been instructed that the enemy seeks to link up with men bearing large responsibilities in the Lord’s work in order that he may fill their minds with evil devising. Under his influence, men will suggest many things that are contrary to the mind of God. GC 509. Special Testimonies, Series B, #2, 48.2

8T 296 Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception.

Other foundations can no man lay than that which has been laid.

GC.525. Innumerable are the erroneous doctrines and fanciful ideas that are obtaining among the churches of Christendom. It is impossible to estimate the evil results of removing one of the landmarks fixed by the word of God. Few who venture to do this stop with the rejection of a single truth. The majority continue to set aside one after another of the principles of truth until they become actual infidels.

I saw that many of these shepherds had denied the past teachings of God; they had denied and rejected the glorious truths which they once zealously advocated and had covered themselves with all kinds of delusions. I saw that they were drunken with error and were leading their flock to death. Many of the opposers of God's truth devise mischief in their heads upon their beds, and in the day, they carry out their wicked devices to put down the truth and to get something new to interest the people and divert their minds from the precious, all-important truth." EW.123.124, 1882.

The light given me has been very forcible that many would go out from us, giving heed

to seducing spirits and doctrines of devils." 2SM 392

EW.124.1882            A Warning of Terrible Consequences

"I saw that the priests who are leading on their flock to death are soon to be arrested in their dreadful career. The plagues of God are coming, but it will not be sufficient for the false shepherds to be tormented by one or two of these plagues. God's hand at that time will be stretched out still in wrath and justice and will not be brought to Himself again until His purposes are fully accomplished, and the hireling priests are led to worship at the feet of the saints and to acknowledge that God has loved them because they held fast the truth and kept God's commandments, and until all the unrighteous ones are destroyed from the earth." EW.123.

"If we turn from the testimony of God's Word, and accept false doctrines because our fathers taught them, we fall under the condemnation pronounced upon Babylon; we are drinking of the wine of her abominations." Great Controversy 88 536.3.

8T.296-298    The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. They make of no effect the truth of heavenly origin and rob the people

of God of their experience, giving them instead a false science.

We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits no compromise. Shall we not repudiate everything that is not in harmony with these truths." Hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority. Special Testimonies, Series B, No.2, p.59: 1904, 1SM 208.

Those who would lead away from the old landmarks to form a connection with the ungodly, cannot be sent of Heaven. Whatever may have been their former position, their present course tends to unsettle the faith of God's people." (ST, January 3, 1884, par. 14).

Those who have seen the truth and felt its importance and have had an experience in the things of God are to teach sound doctrine to their children. They should make them acquainted with the great pillars of our faith, the reasons why we are Seventh-day Adventists - why we are called, as were the children of Israel, to be a peculiar people, a holy nation, separate and distinct from all other people on the face of the earth. These things should be explained to the children in



simple language, easy to understand, and as they grow in years, the lessons imparted should be suited to their increasing capacity until the foundations of truth have been laid broad and deep. (CG 495.1)

“In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it is in the truths that the Lord has been giving for the last fifty years?”- Review and Herald, May 25, 1905. (CW 53.2).

## A Warning Threat of Deception

The year 1903 witnessed in a very marked way the fulfillment of a prediction made by Ellen White in 1884 and published in the Testimonies in 1885:

The enemy is preparing for his last campaign against the church. He has so concealed himself from the view that many can hardly believe that he exists, much less can they be convinced of his amazing activity and power. They have to a great extent forgotten his past record, and when he makes another advance move, they will not recognize him

as their enemy, that old serpent, but they will consider him a friend, one who is doing good work.

Satan hopes to involve the remnant people of God in the general ruin that is coming upon the earth. As the coming of Christ draws nigh, he will be more determined and decisive in his efforts to overthrow them. Men and women will arise to profess to have some new light or some new revelation whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God's word, yet souls will be deceived. -5T:294, 295.

To understand better the crisis that faced the church in the Kellogg controversy, it is necessary to review the events that preceded the 1903 General Conference and the move to Washington, D.C.

The medical work in which Seventh-day Adventists were engaged, which later came to be known as the medical missionary work, was in God's providence instituted as a means of bringing

**“Meet It!”**

It had been hoped that in connection with the destruction of the bookplates in the Review and Herald fire, Dr. Kellogg would abandon the matter of publishing The Living

Temple. But instead, he sent the manuscript to a commercial printer in Battle Creek. Three thousand copies of the book were printed and began to make their way among Seventh-day Adventists.

When the book came from the press, discerning readers clearly saw that certain chapters were literally peppered with pantheistic teachings. Those in sympathy with the new philosophy held that this understanding of God would lead to holy living and to a deeper religious experience. As Seventh-day Adventist workers met, the conversation inevitably turned to the “new light” set forth in *The Living Temple*; Ellen White was still silent on the matter. The book was now in the field and being pressed upon the conferences with the urging that its sale would help to meet the costs of rebuilding the Battle Creek Sanitarium.

The leading officers of the General Conference, on July 31, 1903, wrote a letter to conference presidents, pointing out that the book had been considered at the 1902 Autumn Council and that certain teachings in it were seriously questioned:

“It seemed to the Committee that while it was not a proper thing for a General Conference council to pass formally upon any question of religious teaching, it was

likewise not a proper thing to recommend the circulation of literature so seriously questioned:

### Alpha of Deadly Heresy

". . . We must firmly refuse to be drawn away from the platform of eternal truth, which since 1844 has stood the test." (SM bk.1, p. 199-200 1904).

## Ellen White and Dr. Kellogg

Dr. Kellogg's Dangers of reproof was given me to bear to some holding spiritualistic theories.

"This work is of God, or it is not. God does nothing in partnership with Satan. (4T 229.2) My work bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter. The Testimonies are of the Spirit of God, or of the devil." 4T p. 230, 1875.

"In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision-the precious rays of light shining from the throne." (5T 67.2) 1882.

That a change has come about cannot be denied by any, but to charge Ellen White

with that change flies in the face of all reason, common sense and evidence. As we have allowed Ellen White to speak through her writings, we have plainly seen that she maintained a consistent belief throughout her entire career as a messenger from God. Her consistent belief regarding the Godhead is that there are only two divine beings, the Father and His begotten Son. Their spirit is their spiritual Presence and power that proceeds from them by their Omnipresent Spirit. The Father and Son alone are to receive all honour and praise. The Father and Son only will be seen and worshiped by the redeemed in heaven, for they alone have fulfilled the terms of the everlasting covenant made between them both and know what our salvation has cost.

Since the SDA church has accepted the Trinity as their leading doctrine concerning who God is, what are they basing it on since there is no Bible or Spirit of Prophecy reference stating that God is a trinity of three co-equal, co-eternal beings as they claim?

Why is there no Bible or Spirit of Prophecy reference to a "God the Son" or "God the Holy Spirit," which Trinitarians teach if they claim they go by the Bible?

Why is the word Trinity never mentioned in the Bible or by Ellen White?

How can SDA's possibly say they go by the Bible and the Bible only when they so obviously teach that they don't? Why aren't they at least as honest as the ones who invented it and who admit that it is a man-made creed?

## Introduction 1900s

“At the beginning of the 1900s, events started taking place which were destined to change the very nature of the SDA Church. If you have become a member of the SDA church since the 1950s and have not been an avid reader, you will likely not know. What were the issues? How has the SDA church been affected by the changes? What did the church teach in the early years, and what does it teach now?

This change began to take place with the introduction of speculation on the personality and presence of God by the denomination's leading physician, Dr. J.H. Kellogg; Ellen G. White, the prophet of the Lord, warned that these ideas which had been set forth in the book, Living Temple that Dr. Kellogg wrote would eventually bring about great changes after she was laid to rest. It would take some time because of the resistance of the faithful, but the seeds

had been planted and were growing strong underground. They were beginning to show some evidence in 1931 but had to be covered up until the dominant faithful were also laid to rest before they could make strides forward. But in 19, our leadership sold out to the Evangelicals.

John Harvey Kellogg

At the start of the 20th century, his views of indwelling divinity seemed like pantheism to many other Adventist leaders.

As an example of these controversial ideas, at the 1901 General Conference, he said:

"Take the sunflower, for example. It looks straight at the sun. It watches and follows the sun all day long, looking straight at it all the time; and as the sun dips down below the horizon, you see that sunflower still looking at it; and as the sun turns around and comes up in the morning, the flower is looking toward the sun rising. It is God in the sunflower that makes it do this."

"Some of you have watched a flower winding up a string, a morning glory winding around a string. Perhaps you have seen a vine climbing up a lattice, and you have watched the end coming out and turning in, back and forth, between the interstices of the lattice. How does the vine know what to do? There is

intelligence that is present in the plant, in all vegetation."

"The heart is a muscle. The heart beats. My arm will contract and cause the first to beat, but it beats only when my will commands. But here is a muscle in the body that beats when I am asleep. It beats when my will is inactive, and I am utterly unconscious. It keeps on beating all the time.

What is it that causes this heart to beat? The heart cannot beat once without a command. To me, it is a wonderful thing that a man's heart goes on beating. It does not beat by means of my will, for I cannot stop the heart's beating or make it beat faster or slower by commanding it by my will. But there is a will that controls the heart. It is the divine will that causes it to beat, and in the beating of that heart that you can feel, as you put your hand upon the breast or as you put your finger against the pulse, is evidence of the divine presence that we have within us, that God is within, that there is an intelligence, a power, a will within, that is commanding the functions of our bodies and controlling them."

"I have so great an interest to see Dr. Kellogg following on to know the Lord that I shall try to do my utmost to remove every shadow that might cause him to walk in



strange paths. I shall listen to every word that he has to say to me. If he speaks the right words, I shall thank my heavenly Father.

If he speaks words, the truth concerning which I know much better than he himself, I shall never try to please him by calling darkness light and light darkness, for by so doing, I should be imperiling his soul.

If I speak at all, I shall always try to speak the truth, that which is based on a "Thus saith the Lord." Whatever interpretation may be placed upon my words, or whether they are received or rejected, I shall not refrain from speaking unless I am instructed by the Lord to remain silent. When certain things come to pass, I must speak in order to prevent wrong plans from being carried any further. And I must speak not only to Dr. Kellogg but also to other men in positions of responsibility who are unacquainted with the facts and with the result of a disregard for the messages that God has given. (BCL 44.2)1901.

That is a pantheistic concept.

### **E.G.W. & Dr. Kellogg's Beliefs.**

What did Ellen White have to say to Kellogg in 1903? [A 568-PAGE BOOK ISSUED IN 1903 BY DR. J. H. KELLOGG in which PANTHEISTIC

PHILOSOPHIES, called the Living Temple, were promulgated-COMPILERS.]

My Dear Brother:

"I am given a message to bear to you and the rest of our physicians who are connected with the Medical Missionary Association. Separate from the influence exerted by the book Living Temple, for it contains specious sentiments. There are in its sentiments that are entirely true, but these are mingled with error. Scriptures are taken out of their connection and are used to uphold erroneous theories." (1SM 199.1)

You have had access to Testimonies for the Church, volumes 7 and 8. In these Testimonies, the danger signal is raised. But the light so clear and plain to minds that have not been influenced by deceptive theories has not been discerned by some. While the misleading theories of this book are entertained by our physicians, there cannot be a union between them and the ministers who are bearing the gospel message. There should be no union until there is a change". (1SM 199.4.)

"When medical missionaries make their practice and example harmonize with the name they bear when they feel their need to unite firmly with the ministers of the gospel,

then there can be harmonious action. But we must firmly refuse to be drawn away from the platform of eternal truth, which since 1844 has stood the test.” (1SM 199.5) 1904.

“I am instructed to speak plainly. ‘Meet it’ is the word spoken to me. ‘Meet it firmly, and without delay.” But it is not to be met by our taking our working forces from the field to investigate doctrines and points of difference. We have no such investigation to make. In the book Living Temple there is presented the alpha of deadly heresies. The omega will follow and will be received by those who are not willing to heed the warning God has given. (1SM 200.1)

Our physicians, upon whom important responsibilities rest, should have clear spiritual discernment. They are to stand constantly on guard. Dangers that we do not now discern will soon break upon us, and I greatly desire that they shall not be deceived. I have an intense longing to see them standing free in the Lord.

I pray that they may have the courage to stand firm for the truth as it is in Jesus holding fast the beginning of their confidence unto the end. Special Testimonies, Series B, No. 2, pp. 49, 50. (1SM 200.2)

We do not propose to take our feet off the platform on which they were placed as day by day, we sought the Lord with earnest prayer, seeking light. Do you think that I could give up the light that God has given me? It is to be as the Rock. The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since, I have been standing before the of Ages. It has been guiding me ever since it was given" GCB,  
April 6, 1903, par. 35.

## The Kellogg's Issue – Is the Holy Spirit A Person?

Ellen White, in 1904, is speaking about the alpha and says to Kellogg, "Look at our platform, which was established in 1844". Look back and see who the God is of the Advent faith. What does Ellen White say about this platform? It included a correct understanding of "who God is."

The mighty power that works through all nature and sustains all things is not,  
as some men of science represent, merely an all-pervading principle,  
actuating energy. God is a spirit, yet He is a personal being, for man was

made in His image. (CCH. 74.2)  
In a vision, Ellen White was “shown distinctly that these sentiments have been looked upon by some as the grand truths understanding of who God is. But put in their place spurious theories.

## The Alpha of Deadly Heresy

- I. Introduction
- II. The Warning
- III. The Issue - The Personality and Presence of God
- IV. The "Alpha" Apostasy Developed - Dr. Kellogg's Speculation on the Personality and the Presence of God
- V. Trinity's "Omnipresence" Doctrine, like Dr. Kellogg's Spiritualistic Ideas, does away with the personality of God
- VI. Ellen White's Statements not in Agreement with Dr. Kellogg
- VII. The Results of Receiving Dr. Kellogg's Theories, Summarized
- VIII. What Do the Trinitarian Churches Teach Concerning the Personality and the Presence of God?
- IX. Appeal
- X. Appendix

1946

Later, in a letter to a friend, writes that those statements that he in 1946 inserted into the

book *Evangelism* through the Review and Herald Publishing Association turned the tide for the Church. He purposely did it for that reason. But he never mentioned that Ellen White admitted that it could be taken that way, but that was not what she meant, and she denied the claim that they harmonized with Kellogg's concepts.

Was Sister White aware that her writings could be twisted to teach a trinity of three divine beings? This is the very thing that Kellogg was trying to do. This is the very thing that many today are also trying to do and have done, but tragically, the deception today is far deeper and worse in as much as the "Omega" is greater and deadlier than the "Alpha."

Any clear-thinking reader will readily realize it is a virtual impossibility to maintain that Ellen White was a true prophet while charging her with believing the Trinity.

The so-called "paradigm shift" that is attributed to Ellen White remains in the realm of illusion and wishful thinking; there is no evidence to substantiate it but much to deny it. Ellen White did not change the foundational doctrine of the Godhead to that which the church now has accepted as its foundation. Her many denials of any change being made are unfounded.

In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time.

I was shown a platform, braced by solid timbers-the truths of the Word of God. Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, "Where are the watchmen that ought to be standing on the walls of Zion?

Are they asleep? This foundation was built by the Master Worker and will stand storm and tempest. Will they permit this man to present doctrines that deny the experience of the people of God? The time has come to take decided action." 1SM 204.1

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith and engaging in the process of reorganization. Was this reformation to take place, what would result?

The principles of truth that God, in His wisdom, has given to the remnant church would be discarded. Our religion would be changed.

The fundamental principles that have sustained the work for the last fifty years would be accounted as errors. A new organization would be established.

Books of a new order would be written. A system of intellectual philosophy would be introduced.

The founders of this system would go into the cities and do wonderful work.

The Sabbath, of course, would be lightly regarded, as would also the God who created it.

Nothing would be allowed to stand in the way of the new movement.

The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless.

Well, I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, "Meet it!" I knew what my duty was and that there was not a moment to lose. The time for decided action had come. I must, without



delay, obey the command, "Meet it!" 1SM  
206.1

That night, I was up at one o'clock, writing as fast as my hand could pass over the paper. For the next few days, I worked early and late, preparing for our people the instructions given me regarding the errors that were coming in among us. 1SM  
206.2 Faith

We need no fanciful teaching regarding the personality of God. What God desires us to know of Him is revealed in His word and His work. The beautiful things of nature reveal His character and His power as Creator. They are His gift to the race, to show His power and to show that He is a God of love. But no one is authorized to say that God Himself in person is in a flower or leaf or tree. These things are God's handiwork, revealing His love for mankind. (CET 83.2)

God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to reveal, so far as could be endured by human sight, the nature and the attributes of the invisible God. (CCh 75.6)

Had God desired to be represented as dwelling personally in the things of nature—in the flower, the tree, the spire of grass—would not Christ have spoken of this to His disciples when He was on the earth? But never in the teaching of Christ is God thus spoken of. Christ and the apostles taught clearly the truth of the existence of a personal God. (CCh 75.7)

“The book "Living Temple" contains specious, deceptive sentiments regarding the personality of God and of Christ. The Lord opened before me the true meaning of these sentiments, showing me that unless they were steadfastly repudiated, they would deceive the very elect. Precious truth and beautiful sentiments were woven in with false, misleading theories. Thus, the truth was used to substantiate the most dangerous errors. The precious representations of God are so misconstrued as to appear to uphold falsehoods originated by the great apostate. Sentiments that belong to the revealing of God are mingled with specious, deceptive theories of Satanic agencies”. (KC 19.2).

“In the controversy over these theories, it has been asserted that I believed and taught the same things that I have been instructed to condemn in the book, "Living Temple."

This I deny. In the name of Jesus Christ of Nazareth, I say that this is not so.” (KC 19.3).

“I am compelled to speak in denial of the claim that the teachings of the Living Temple can be sustained by statements from my writings. There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which, taken from their connection and interpreted according to the mind of the writer of Living Temple, would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in Living Temple are in harmony with my writings. But God forbid that this sentiment should prevail.” 1SM 203.3 Few can discern the result of entertaining the sophistries advocated by some at this time. But the Lord has lifted the curtain and has shown me the result that would follow.

## The Living Temple.

“I am authorized to say to you that some of the sentiments regarding the personality of God, as found in the book Living Temple, are opposed to the truths revealed in the Word of God. Yet many physicians and teachers are inclined to accept these fanciful ideas of God. To these, I say, Awake to a sense of your danger.” (21MR 171.3).

“Again, and again, we shall be called to meet the influence of men who are studying sciences of satanic origin, through which Satan is working to make a nonentity of God and of Christ. The Father and the Son each have a personality. Christ declared, “I and My Father are one.” Yet it was the Son of God who came to the world in human form. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, that humanity through His infinite sacrifice might become partakers of the divine nature and escape the corruption that is in the world through lust.” Testimonies, vol. 9, p. 68. (1909, Ev 613.3).

“I have been instructed by the heavenly messenger that some of the reasoning in the book, “Living Temple,” is unsound and that this reasoning would lead astray the minds of those who are not thoroughly established on the foundation principles of present truth. It introduces that which is naught but speculation in regard to the personality of God and where His presence is. No one on this earth has a right to speculate on this question. The more fanciful theories are discussed, the fewer men will know of God and of the truth that sanctifies the soul.” (SpTB02 51.3).

“He who denies the personality of God and of his Son Jesus Christ is denying God and Christ. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father. If you continue to believe and obey the truths you first embraced regarding the personality of the Father and the Son, you will be joined together with Him in love. There will be seen that union for which Christ prayed just before his trial and crucifixion.” (RH, March 8, 1906, par. 19) (first embraced - these were the truths the pioneers discovered from the Bible shortly after 1844.

“Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?” John 10:33,36. “And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said:” Matt 16:63,64.

“And truly our fellowship is with the Father, and with his Son Jesus Christ. All through the Scriptures, the Father and the Son are spoken of as two distinct personages. You will hear men endeavoring to make the Son of God a nonentity. He and the Father are one, but they are two personages. Wrong

sentiments regarding this are coming in, and we shall all have to meet them." Ellen White, RH, July 13, 1905.

"Ministers and people were deceived by these sophistries. They lead to making God a nonentity and Christ a nonentity. We are to rebuke these theories in the name of the Lord." (5MR 279.1).

What theories was Kellogg spreading?  
Let him tell us.

"This subject has been kept before me for the past twenty years, yea, for over twenty years. Before my husband's death (in 1881), Dr. Kellogg came to my room to tell me that he had great light. He sat down and told me what it was. It was similar to some of the views that he presented in Living Temple. I said, "Those theories are wrong. I have met them before. I had to meet them when I first began to travel." . . . (5MR 278.4)

"As I talked about these things, laying the whole matter before Dr. Kellogg, and showing him what the outcome of receiving these theories would be, he seemed to be dazed. I said, "Never teach such theories in our institutions; do not present them to the people." Ms. 70, 1905, pp. 3, 4. (A Message

of Warning, a talk at the General Conference of 1905.) (5MR 279.2)

## EXPLANATIONS

The word was “in the beginning.” The mind of man cannot grasp the ages that are spanned in this phrase. It is not given to men to know when or how the Son was begotten, but we know that he was the Divine Word, not simply before He came to this earth to die, but even before the world was created. Just before His crucifixion, He prayed, “And now, O Father, glorify thou Me with Thine own self with the glory which I had with Thee before the world was.” John 17:5.

And more than seven hundred years before His first advent, His coming was thus foretold by the word of inspiration: “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity. Micah 5:2, margin. We know that Christ “proceeded forth and came from God” (John 8:42), but it was so far back in the ages of eternity as to be far beyond the grasp of man's mind. Christ and His Righteousness, page 9, written by E. J. Waggoner in 1890.

Not the one by Elder Daniels, which was written later.

Baptismal Formula Changed

Who are “Them?”

“Come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you.” 2 Corinthians 6:17

Life of Faith and Service:

The Biography of Elsie Kwiram.





## Chapter 1: The Early Years

Elsie Kwiram came into this world on a crisp spring morning of May 30th, 1930, surrounded by the warmth of a close-knit community. From her earliest days, she found solace and inspiration in her faith, a cornerstone that would guide her journey through life. She was raised in a diligent family on her parent's farm. Her father was a very strict, outgoing man, and her mother was a bighearted, loving, but shy lady. Elsie was blessed with ten siblings: five sisters, Mary, Margaret, Ann, Nettie, and Tena and five brothers, John, Jack, Peter, Cornelius (Bob) and Eddie.

Elsie learned many beneficial habits from her experiences in the surrounding environment. Always contributing and involved with the farm animals and gardens, looking after siblings, and cleaning the house. She was always looking for ways to help and support her mother. Her father was quite proud of her and often took her with him when he needed to attend a meeting or negotiate a deal because she interacted well with other people and was quite friendly.

At the age of 12, she decided she would not let boys fool around with her, and she'd save all her kisses for her husband. At the age of 15, she started working as a colporteur, trying to save money for college, and that's how she met the love of her life and future husband, Ben Kwiram. The next summer, Elsie's father hired Ben to help on the farm.

Later on, they attended the same church. There were never any limits to Elsie's creativity. She created beautiful paintings and art, designed clothes for her family, including her own wedding dress, cut all the hair for both the brothers and the sisters, and is currently publishing a series of books.

## Chapter 2: Love's Journey and a Lasting Legacy

In the summer of 1948, fate introduced Elsie to the love of her life -Bernard, affectionately known as Ben, future husband and father of her two kids.

Ben was quite a shy young man, and it took him a while to approach Elsie and start working towards winning her heart. They both lived near Winnipeg and attended the same Church. They also both attended Canadian Union College (CUC) in Alberta. On January 25th, 1950, Elsie and Ben were engaged. He popped the question by asking: "When will the alphabet have only 25 letters?" -The answer: "When U & I are one." On August 20th, 1950, they got married in the Winnipeg German Seventh-day Adventist Church.

After their honeymoon, Ben got a job in Winnipeg, installing and building furnaces and Elsie worked as a seamstress, making bespoke men's suits.

The following year, they bought a grain farm next to Penner's farm (Elsie's parents' farm), near Balmoral. This allowed them to continue the family tradition of farming for a living. Their house on the farm was a simple one-room granary with no modern conveniences. A nearby stream was the water supply, and Ben built an outhouse and a kitchen. Not much, but their love for each other kept them strong and humble.

After a couple of years of living and working in Manitoba, they started spending the summers on the farm but the winters in Victoria at Ben's mother's house. Rhona was born in April 1953 during one of their stays in Victoria. After a couple more years of hard summer work on the Manitoba farm, however, the crops got destroyed by the heavy rains just when it was time to harvest for two years in a row. It was a big disappointment because they were not able to pay their debt and had to leave the farm behind, vowing never to have debt again. So, in 1956, they fully moved to Victoria and lived in Ben's mother's home for a couple of years while they stabilized. Ben got a good job with an electrician, and Elsie continued sewing.

### Chapter 3: The Educator's Path

The following year, the local church school lost their teacher partway through the school year, and Elsie was asked to step in and take over and regain control of the unruly classroom. In 1958, Elsie and Ben moved into the church school building, which had a small apartment in it, and as a result, she was totally immersed in the school experience.

She tackled the challenge with a heart full of passion for learning and teaching. Her love for knowledge was matched only by her desire to impart it to eager minds. She transformed the classroom into a vibrant center of growth, leaving a lasting impact on her students. She always had a way of approaching kids and keeping the atmosphere well-balanced. Staying on top of things and having the kids behave and engage in the programs was a primary goal of hers, and she was considered a natural teacher. With this successful start to her new career, she continued teaching for many years thereafter at the various places they lived and was a valued teacher with unrelenting determination to do a good job.

In 1960, Ben and Elsie moved to Willowdale, where Elsie taught in the Adventist Church School for two years. In 1962, Ben and Elsie moved back to British Columbia, where Elsie taught again at the Victoria Church School. Ben became the Maintenance Supervisor and Steam Engineer at Rest Haven Hospital in Sidney, B.C, responsible for heating the hospital complex. In March 1965, Ben and Elsie proudly welcomed their son, Bernie, as a newborn at Rest Haven Hospital. After Bernie's birth, Elsie stayed home and became a full-time homemaker.

From 1972-74, Elsie and Ben spent time on mission work in California and Maryland. After that, they settled at Silver Hills Institute near Lumby, BC, helping to establish that institution focused on health and wellness. In 1976, they moved to Earls Court Farms in Lillooet, BC and assisted with the launch of a training program for young people, teaching them not only academic subjects but also how to work and be productive. Ben worked as a General Manager, Elsie was the principal, and Rhona was the business manager at the new school. In 1978, the School found a permanent place near Lillooet, BC, at Fountain View Farms, and with their talents and the help of many other committed people, they were able to build the Fountain view school and all its facilities from scratch.

There were houses, barns, greenhouses to build, fields to plow, roads to develop, a water system to design, young people to train, and so much more.

Not only did they build the school, but they also opened their home for dozens of young people, who came and lived with them through the many years they lived there. Fountain View Academy continues to flourish, standing firmly on the strong

foundation it established. It is part of their legacy, of which they are most proud.

In 1990, Ben and Elsie moved to Camp Hope, a Seventh-day Adventist Camp near Hope, BC. There, Elsie was in charge of the cooking for the campers who stayed there during camp meetings as well as year-round events at the Camp. They continued at the Camp till their retirement in 1996.

#### Chapter 4: Continued Service in Retirement

They moved to Blind Bay, near Salmon Arm in British Columbia, in 1996 and enjoyed their retired life. Ben renovated their first house, which they then sold and bought another, which was later sold, all without going into debt. At this point, they were able to travel on mission trips, including Argentina, Costa Rica, and Ukraine, which they thoroughly enjoyed.

In 2005, they moved once again. This time they moved to Abbotsford to be closer to Ben's older siblings, brother Rudy and sister Elsie, where they stayed until 2012 when they moved to Kelowna.

They had a beautiful and happy marriage for 69 years. One cold October morning in 2019, Ben passed at the age of 90. The later years of his life were troubled by dementia, but

Elsie was a faithful and loving companion throughout, despite the challenges.

Elsie was a beacon of education and faith that would illuminate countless lives. Her commitment to nurturing young minds and spirits, along with her husband's commitment to teaching good work skills and habits, created a legacy that would stand the test of time.

A Life of Faith and Service: Elsie and Ben's Impact on the World

## Chapter 5: Growth of Young People

Elsie and Ben's home was more than just a dwelling; it was a sanctuary of love and learning, open to students seeking knowledge, guidance, and affection. It became a place where laughter and wisdom flowed freely. Each new member of their extended family was embraced with open arms.

## Chapter 6: Answering the Call of the World

The call of their faith led Elsie and Ben beyond their comfort zone. Together, they embarked on missionary journeys that carried them to distant corners of the globe. Their travels bridged cultures and brought hope to those in need, deepening their



understanding of humanity and strengthening their connection to God.

## Chapter 7: Nurturing Family Bonds

Amid their shared mission, Elsie and Ben welcomed two precious children into their lives, Rhona and Bernie, cementing their legacy of love and service. They were blessed with two granddaughters, Jessica and Marissa, bringing renewed joy and purpose. This highlighted the importance of passing down their values to future generations.

## Chapter 8: Reflections on a Life Well Lived

As Elsie celebrates her 93rd year, she reflects on a life rich with experiences, trials, and unshakable faith. Through every challenge and triumph, her unwavering devotion to God remained her guiding light. Filled with gratitude for the lives she has touched, Elsie cherishes the privilege of a life dedicated to service.

## Epilogue: The Journey Continues

Though time has lent a silver hue to her hair, Elsie's spirit remains unwavering and determined. Her voyage of faith and service marches forward as she endeavors to leave a legacy that will inspire generations to

come. Elsie aims to share the valuable lessons of a life guided by love, faith, and selfless devotion in this biography.

As a result of all her experiences, her vision and her passion for Christ, she decided to publish the Compilations she has been working on and studying over the years. This book is the first one in the series.